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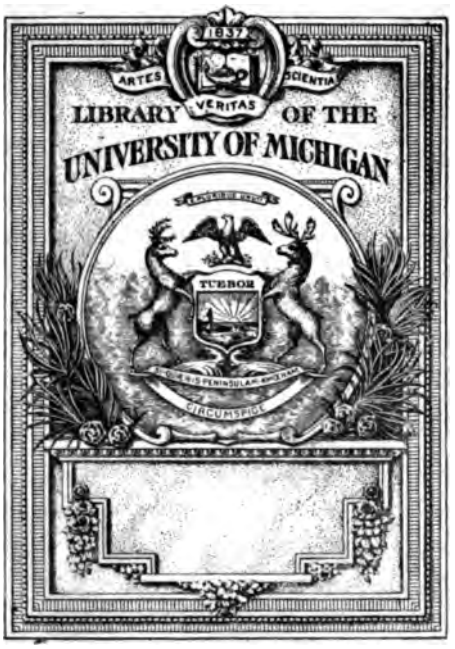
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Vice President of the Royal Asiatic Society,

Deputy Chairman of the Oriental Translation Committee,

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NOTES

OF A

JOURNEY

INTO THE

INTERIOR OF NORTHERN AFRICA.

BY

HADJI EBN-ED-DIN EL-EGHWAATI.

TRANSLATED FROM THE ARABIC,

BY

W. B. HODGSON, Esq.

LATE AMERICAN CONSUL AT ALGIERS, AND A FOREIGN MEMBER OF THE ROYAL ASIATIC SOCIETY.

INTRODUCTION.

I HAVE prepared a translation of a small narrative of travels in North Africa, by Hadji Ebn ed-din el-Eghwaati.

This narrative was composed at my request, by the Hadji himself, on the Eastern condition of *peishkash*.

I have thought that the narrative contained some notices on the geography of the interior of Africa, that might be advantageously used by future travellers. The greater part of the towns and people described by Ebn ed-din are imperfectly known, and some of them have never been mentioned by any European traveller or geographer. Leo Africanus himself has not noticed them.

My principal object in procuring this manuscript was to ascertain how far the Berber language prevailed. It is very satisfactorily

shewn that this is the idiom of the aborigines every-where in North Africa. The supposition that some tribes in the vicinity of Tripoli speak the Coptic language, is sufficient to justify an investigation of their dialect. I should expect to find it to be Berber, corrupted by Phœnician, confirming what has been asserted by Strabo.

WM. B. HODGSON.

Department of State,
Washington, Sept. 3d, 1830.

*** The original Arabic manuscript is in the Mauritanic hand, it fills almost fourteen quarto pages; but is neither handsomely nor accurately written. The Arabic scholar will perceive on inspection of the index, that *Mitslelee* (p. 8) appears in the original *Mitleel* (متليل) and *Akhoulid* (p. 16) *Akhouyeld* (اخويلد).—EDITOR.

NARRATIVE,

&c. &c.

IN THE NAME OF GOD, THE MERCIFUL, AND THE CLEMENT.

THE benedictions and peace of God be upon our Lord Mohammed, his family, and companions.

This book contains a description of various countries and places, by Hadjj Ebn ed-din el-Eghwaati.

EGHWAAT.

EGHWAAT* is a large town, and is surrounded by a wall, with fortifications. It has four gates, and four mosques. The language of the inhabitants is Arabic; and they dress in woollen clothes. The women, of the better class, never leave their houses; but others appear in the streets. There are no baths in this town. The country produces fruits abundantly, among which are dates, figs, grapes, quinces, pomegranates, and pears.

The town of Eghwaat is divided into two parts, by the river Emzee, which flows through it. This river is well known in all that region. The inhabitants them-

* This place is called Lowaate, by Shaw, ed. Oxford, 1738. Indeed he does not seem to have known that Eghwaat was a town, for he speaks of the Lowaate as Gætulian Arabs.

selves are divided into two parties, called *el-khelaf*, and *oulad el serghin*, which are often at war with each other. The cause of hostility between them, is generally the refusal of one of them to submit to the *Sheikh*.

To the east of Eghwaat are the ruins of a town; whose princes, at an early period, were Christians. There are, at this day, many inscriptions to be seen among these ruins.

The town of Eghwaat is built chiefly of clay or mud: there are, however, some houses constructed of mortar and stone. The mosques have no minarets; nor is there in the town any fixed market-place, nor any bath. The coin in circulation is that of Algiers and Fez. Trade is carried on here; and agriculture is attended to. Scorpions and the plague do not approach the town; because it was founded under a favourable horoscope. This region is very mountainous, and to the north there is a large mountain of rock.

TEDJEMOUT.

At the distance of one day's journey to the north of Eghwaat, is situated the village of Tedjemout.* The inhabitants of this village are divided into two parties, and have no chief or governor. They fight with each other, as do the people of Eghwaat. The houses are

* The first account of the *bigential* towns of Africa, was published by Captain Lyons, who remarked this singular fact, in relation to Ghadames. The subject has since attracted the attention of the Société Géographique of Paris.

built of stone and mud. To the north of Tedjemout is a very high mountain, called Djebel âmour.* There is also a mountain of salt near Djebel âmour.

AIN EL-MADHI.

This town is situated to the west of Tedjemout. It is surrounded by walls similar to those of Tripoli, and has two immensely strong gates. The *hakem*, or governor, whose name is Ouled Tadjin, has about one hundred slaves, and a full treasury. Two years ago (1248 of the Hegira) his brother assembled troops for the purpose of marching against Oran, and seizing its treasures. All the Arabs of the surrounding country repaired to his standard; and they marched with drums and fifes, and were provided with horses and tents. Mascara fell into their hands, and they moved upon Oran. The Bey of Oran, to defeat this army, distributed money among the Arabs of the expedition, which withdrew them from supporting Ouled Tadjin, who was subsequently killed in an attack upon his troops by the Bey.

His brother is now Hakem of Ain el-Madhi. He has a bath in the centre of the town; and among other splendid objects, he possesses saddles and trappings, embroidered with gold. He moreover owns a large library of books.

The women of Ain el-Madhi appear in the markets.

* Ammer of Shaw.

The distance of this town from Eghwaat is one day's journey.

DJEBEL ÂMOUR.

This is a very high mountain, and contains one hundred springs of water. A large river issues from it, which is called Alkhir, and is universally known. The land is cultivated upon this mountain; and it furnishes every description of timber. Its length and breadth may each be estimated at two days' journey. The natives rear camels; and some tend herds and flocks. They are good horsemen; their language is Arabic; and they are not governed by a Sultan.

The number of armed men in Djebel Amour is about six thousand. Ain el-Madhi has about three hundred; and Eghwaat one thousand.

Itinerary from Eghwaat to Mitslelee, in the Wadey Mezzab.

From Eghwaat to Ras el Shaab, one day. There is no water at this place, and the country produces the *turpentine tree* (el Butum).

From Ras el Shaab to Safil-ul fiade is one day's journey. Here no water is found. Thence to Khadem is one day, where the turpentine-tree grows. Thence to Lefhat. These are two extensive mountains of stone. From Lefhat you reach Mitslelee.

MITSLELEE.

This is not a walled town, and it has no water, excepting what is supplied by mills. The face of the country here is not a sandy plain, but is hilly, and covered with sharp stones, that cut like a knife. Dates grow here, and rain seldom falls. The languages of the inhabitants are Arabic and Berber. They ride camels, and are armed with a gun and sword. To the east of Mitslelee are the hills of Wadey Mezzab.

WADEY MEZZAB.

In this Wadey are six towns and villages, of which the largest is Ghardaieh. This town contains 2,400 houses, including mosques. Water is entirely procured from wells. It is surrounded by a wall, and has a large market-place, two minarets, and two gates. It is not under the government of a Sultan. The inhabitants speak the Berber language.

In matters of faith the Mezzabies differ from the Arabs. They refuse reverence to the companions of the apostle of God (on whom be his benedictions and peace). They are opposed to the Sunnites, but agree in doctrine with the Wehabites, the Persians, and the inhabitants of Oman and Muscat.* All these people are Moätezelites, or dissenters. The Mezzabies are very

* Shaw (p. 86), says they are of the sect Melaki. Ibn Eddin shews that they do not belong to either of the four great sects of Islam. They are, in fact, Wehabites, as described by Anastasius.

temperate; they neither smoke tobacco nor drink wine. The Wadey produces dates.

The natives of all this Sahara are familiar with the art of making gunpowder. The process is this: The earth or mortar of ruined towns is collected. This earth, which was originally saltish, is put into a large vessel, and water is poured upon it, in the same way that ashes are treated in the making of soap. The water thus obtained is boiled until it assumes consistency. A pound of this is then mixed with four pounds of sulphur and four pounds of charcoal of oleander wood. These ingredients are mixed together for the space of three hours, when the powder is made.

There is a large lead mine in the Sahara, from which the Arabs bring quantities for sale. This mine is not under the control of any particular tribe. It is situated to the east of the Oulad Näil, and is called Djebel Ersas.

Itinerary from Mitslelee to Caleah.

From Mitslelee you proceed to Tsemad in one day. Many wells of water are found here, and the country produces *halfa* (spartum); you thence arrive at Sharif, which has a well of twenty *dhra** in depth. The other two stations between Sharif and Caleah are Saadani and Wadey Shaheb. At the first is a well, and hæelfa grows there. At the latter there is no water.

* A *dhra* is the measure of a man's arm from the elbow to the end of his fingers.

CALEAH.

This village is situated in the midst of the sands, and it has no water but what is drawn from wells. The inhabitants are called Shaamber, and they speak the Arabic language; they ride upon camels, having no horses; their arms are swords, muskets, and spears, and their dress is woollen. The village has no walls; the women are like the Bedouins, they go to the wells, draw water, and carry it on their backs, in skins. The country produces dates and hælfa.

WERGELAH.

From Caleah to Wergelah is a distance of five days' journey. Wergelah is a very large town, surrounded by a wall with numerous gates. It is governed by a sultan, and is divided into three tribes, of which the names are Beni-Ouagen, Beni-Ibrahim, and Beni-Sesin. The language of the inhabitants is Berber. The country abounds in date-trees.

Wergelah has abundant sources of water; they are obtained in the following manner: A well is sunk to the depth of 170 dhra, which reaches the *sweet sea.** The well fills with water immediately, and becomes a running stream.

The inhabitants are called Erwagah; their colour is black, and their garments are of woollen and cotton, The whole country is a *sibkah* of salt. Within the

* Bahar-halou. See this account in Shaw.

jurisdiction of Wergelah is a place called Schott, and from a minaret in the town the eye can discover the following villages, Rouisat, Adjadjab, and Mekousat. To the south of Wergelah the country is an uninterrupted expanse of sand, extending to Ber-el-Abid, the land of slaves.

Itinerary from Caleah to Tuat.

From Caleah to Aoulan is one day's journey There are wells at this station, and the country produces dates. The village is in the Sahara, and is built of mud. The people speak the Arabic language.

From Aoulan to Achmar is one day. Here is a well of water, about thirty dhra in depth.

From Achmar to Bir-ul-nehal ..... one day.
From Bir-ul-nehal to Bir-el-lefaiyah ..... do.
From Bir-el-lefaiyah to Bir-el-Terghi ..... do.
From Bir-el-Terghi to Bir-el-Zerk ..... do.
From Bir-el-Zerk to Bir-Bedemam ..... do.
From Bir-Bedemam to Timeemoun..... do.

TIMEEMOUN.*

Timeemoun is a large town: but has no walls like those for defence, for the houses are all compact. It has a large market-place, There are dates here, as well as other fruits, and an abundant supply of water. Here

* Timeemoun is in the oäsis of Tuat. I am ignorant that it has ever been mentioned by travellers. Perhaps it was visited by the lamented Major Laing.

is also found a bed of *red alum*. The dialect of the natives is Berber. Their sheep, like those of Soudan, are covered with hair, resembling that of goats, of a black colour, and having long tails. Horses are numerous. There is water in the centre of the town, which is brought there by pipes. A market is held here, where slaves and gold-dust, in great quantities, are bartered ; the latter is sold by weight of *mitskal* and *aukiah*. The colour of the inhabitants is various, white red, and black; and they dress with woollen and cotton garments, and with a black *säi*. The houses of Timeemoun are built of clay or mud, and it has four mosques. The inhabitants possess large flocks, and the Tuarycks carry on a traffick with them. They are true Mussulmans; they pray, give alms, and read the Koran.

To the south of Timeemoun is a village called Aougrut, and another named Aoulif.

AOULIF.

This is the chief town of the oäsis of Tuat, and has jurisdiction over the whole of the country. The sultan has soldiers, and drums are beat before them; he has power to inflict punishment and imprison; he possesses horses and men, but he has no treasury of money.

Aoulif has walls surrounding it, which are built of clay and brick. The country abounds in water and dates, and the inhabitants possess a great many slaves.

TEÏT.

To the south of Aoulif is a village called Teït, and to the west another named Atouat-el-henna, This country produces henna* and dates in abundance. The walls of the houses are of clay. There are mosques in Atouat, and the inhabitants fast, pray, read the Koran, and give alms; they are under the government of the sultan of Aoulif. The natives speak the Berber language.

SALAH† (AIN-SALAH).

Next to Atouat is Ain-Salah, on the south; then comes the country of Soodan, farther south, which is frequented for the purchase of slaves and gold-dust.

GHORARA (TEGHORARA.)

This oäsis is about one day's journey from Timeemoun. It includes about twenty villages, all of which are supplied by conduits with water. The natives dress in a black saï and in woollen clothes; their dialect is Berber, and their colour is blackish. The coin in circulation is that of Fez.

To the west of Ghorara, and at the distance of twenty days' journey is the country called Shingita.

SHINGITA.‡

The people of this country raise camels, and their

* A plant, with which the women dye their fingers, nails, &c. It is also used medicinally.

† Ensala of Laing.

‡ Perhaps the Shangala of geographers.

principal food is the milk and flesh of those animals. Wheat and barley are unknown to them.

The Koran is much read by the inhabitants of Shingita; the women also read it. A man may here be seen reading to his mother and his wife, and the people are fond of social intercourse. Shingita has no sultan. The fruits produced here are dates, lotus, and but few melons.

Timbuctou is near to Shingita, towards the south and east; to the west is found the Bahar Maleh, or salt sea. When the natives of Shingita set out upon the pilgrimage to Mecca, they either proceed through Soudan, which is nearest, or by Wadey Dra in Marocco.

Journey from Soudan to the Oäsis of Tuat.

The Kafilahs, or caravans, set out from Soudan only at the commencement of the year. At that season the traders assemble in great numbers, for the purpose of travelling together, and to guard against the Tuarycks, who are under no government.

To form the line of marcb, the camels are made to follow each other in rows, each of 200 in depth. In this way the desert is traversed.

The articles of commerce exported from Soudan, are slaves and gold-dust. In exchange for these, Tuat and Ghorara send silk, iron, glass, and such other commodities.

• The distance from Soudan to Tuat is about oue month's journey.

Itinerary from Wergelah to Ghadames.

From Wergelah to Sidi Akhoulid is one day. This is a village in the midst of the sand, having water and dates; the houses are built of clay; the natives speak the Arabic language; they use camels for riding, and wool for making their garments.

From Sidi-Akhoulid you proceed to Hasi-el-naket, where is a well in the midst of a sibkah, or salt-bed, which is well known in those regions.

Thence to Ain. Here is a spring of water on the surface of the earth. All this country is one expanse of sand, where there is not a stone nor a hill to be seen, excepting hills of sand.

Thence to Aker, which is a hill of sand, and the station next to Aker is Tibat.

Tibat is a village in the midst of the sand, and without walls. It has many wells of water, and the country produces dates and other fruits.

From Tibat you proceed to Abter, which is a dry wadey; thence to a large wadey, known by the name of Wadey Souf. In this wadey are numerous *dishras*, or villages, which can furnish 20,000 men, horses, and *meherries*.* These people live on dates and camels' milk. The women go to the market-places uncovered, and they appear in the gardens. There is much adultery committed among them.

* A species of dromedary, remarkable for their swiftness.

The inhabitants of this district are under no governor; and they are constantly engaged in raising troops, and robbing the Arabs of their property. They push their *ghazzies** as far as the country of the Tuarycks. They speak the Arabic language They are entirely independent, and have never subjected themselves to a Sultan. Trade is mostly carried on by them with Ghadames, where they sell slaves; and some of the natives make it a business to perform the journey to Soudan, with traders from Ghadames, for the purpose of procuring slaves.

From Wadey Souf to Amish is one day's journey. This is a village on the southern borders of the Wadey. The houses are built of mud and brick, there being no stones found here.

From Amish to Ghadames is a distance of eight days' journey. The intermediate country is one uninterrupted waste. It is not frequented by Arabs; it contains no village, affords no water, and is diversified by no hills nor stones. One expanse of sand everywhere meets the eye. The jackall, the tiger, and the lion, roam not here, from excess of heat and thirst; the ostrich and the *Bekr el-Wash*,† are the only animals found in this desert.

The following is the mode of hunting the ostrich.

The hunter mounts his horse, provided with neces-

* Predatory excursions.

† This animal is of the neat kind; perhaps the bubalus of the ancients.

sary food, and takes with him some water. He rides slowly until the middle of the day, at which time the ostriches assemble in flocks of one hundred or more. As soon as they perceive a man, they fly from him. The pursuit is continued for four hours, or less, when, oppressed with thirst and fear, the ostrich begins to flag. The hunter being provided with water drinks when thirsty, and finally overtakes the exhausted bird, whose entrails are already consumed with heat. The hunter then strikes him upon the head, which brings him to the ground. Descending from his horse, the hunter cuts the throat of the ostrich.

The hunter is attended by a man, who carries his provisions of food and water. This person follows the tracks made in the sand, until he comes up with his companion. They then place the ostrich upon a camel, and carry it home. This is the description of an ostrich hunt.

GHADAMES.*

Ghadames is a large town, built of clay or mud. The country abounds in dates; the inhabitants speak the Berber language; and their clothing is of wool and cotton. Their complexion is black; and the women do not expose themselves. There is in this town a large body of Ulemma, and Talebs. A great market is held here; but there are no baths nor horse-mills. The women grind the corn within doors. No bazaars are seen in the town; nor is there any agriculture without.

* The population of Ghadames is divided into two tribes.

Ghadames has a great number of slaves, of which the price is about thirty duros (Sp. drs. 22). A mother is valued at the same. The town is situated in the midst of the sand; and the distance between it and Tuat is twenty-four days' journey. The country lying between them is occupied solely by Tuarycks. There are no Arabs in it.

TUARYCKS.

These are a powerful people. They are of very white complexion; and when they ride they use camels. Their food consists entirely of flesh and milk, not having any grain. They dress in a *Sai* of black cotton; and their *Serwal*, or pantaloons, are like those of the Christians. The Tuarycks pray standing, and cover their faces with a veil or piece of cotton. They never eat nor drink before persons. They *ghazzie*, that is, they make excursions into Soudan, and carry off slaves and property. This is a full and detailed account of the Tuarycks.

MATEMATA, AND ITS ENVIRONS.

Matemata is a village on the summit of a mountain, from which you descend by an entrance. This excavation was made by digging. The houses, inside, are like rooms, and these are plastered or built up with clay. The language of the inhabitants is Coptic:* it is neither Berber, nor Turkish, nor Arabic; it is Coptic.

* The author of *Fotoh el Mesr* asserts the same thing of the inhabitants in the environs of Tripoli. It is desirable that the

GABES.

Gabes is a village on the sea-shore, about two days' journey from Matemata. When a native of Gabes wishes to marry, he escapes with his intended wife to Matemata, and marries her there.

They remain at this place one year and a month; they then return home.

Djerbi is two days' journey from Matemata to the west. The tribe of Nowaïl is also two days' journey from Matemata; and next to the tribe of Nowaïl is that of Mohammed, a powerful people inhabiting a long range of mountains, and over whom the Pasha of Tripoli exercises no authority. They have a government of their own, and furnish a large number of troops and horses. Between them and the Pasha of Tripoli there will be constant wars; nor will he ever obtain any tribute from them.

The language of the tribe of Nowaïl is Coptic. The tribes which occupy the neighbouring mountains of Gharian, Ben-olid, Meslata, and Ghaita, all speak the same dialect. The women of these tribes go abroad freely into the market-places, and are not veiled. The principal food of the people is hawks and dates. Their dress consists of the *Haik* and *Seeriah*, or shirt; very few have *Bournooses*. They wear *Shershiahs*, so large as to cover the eyes.

language of these people should be investigated. Strabo says, the Libyo-Phœnices were here.

From Mohammed to Fezzan is a distance of one month's journey.

We will now relate what other things we have seen and found.

TUGGURT.

Tuggurt is a town of wealth and abundance. The country produces dates, figs, raisins, pomegranates, apples, apricots, peaches, and other fruits. The market of Tuggurt is very large. This town is the capital of that district, and has jurisdiction over twenty-four villages. It contains about 400 houses, and is surrounded by walls, with gates. These are encircled by a fosse, which may be compared to a sea of water. It communicates with fountains of water, which all discharge into it. Over this ditch there are three bridges. The mosques have very high minarets.

There is a race of people in Tuggurt called Medjehariah, who occupy one separate quarter of the town. They were Jews in former times; but to escape death, with which they were menaced by the natives, they made profession of Islam, and are now constant readers of the Koran, which they commit to memory. They are still distinguished by the complexion peculiar to the Jews; and their houses, like those of that nation, emit an offensive smell. They do not intermarry with the Arabs; and it rarely happens that an Arab takes a wife from among the Medjehariah.

The governor of Tuggurt selects, from among these people, his scribes and book-keepers; but they are never admitted to the dignity of *Cadhi*, or *Imam*. They have mosques in their quarter of the town, and they pray at the stated hours, except on the day of *djemât* (Friday), which they do not observe as a sabbath. They possess great wealth. Their women appear in the market-places veiled, and converse in Hebrew among themselves, when they wish not to be understood. The governor of Tuggurt possesses a large stud of horses and saddles, with their trappings embroidered in gold. Drums are beat before him. He has the power of inflicting capital punishment; he burns houses, and seizes the property of individuals.

From the top of the minarets in town, many villages and date plantations may be seen in the adjacent country. Nizlah, Tibesbest, Temise, Mogharin, Moghair, and other towns, to the number of twenty-four, are all seen from the minarets of Tuggurt. There are no stones to be met with here; but sources of water exist in abundance. The number of troops that can be raised is 5,000. The colour of the population of Tuggurt is black, and they are called Erwagha.

A liquor called *ekmy* is used by these people, which is extracted from the branches of the date-tree, by cutting and compressing them. They yield a liquid of reddish colour, and sweet like sherbet. This is sold by measure in the markets.

The seasons for ploughing in this country are October and May. No Arab comes to this place, excepting the sick of fever. There is a salt-bed at Tuggurt; and, indeed, the whole country is a *sibkah* of salt.

The foregoing is a description of Tuggurt.

THE ISLAND OF DJERBI.

Djerbi is an island in the midst of the sea, and about eighteen miles in circumference. This extensive island is productive of various fruits. Olives, grapes, peaches, pomegranates, figs, and almonds; but no dates grow upon it. A great deal of rain falls here. The island is divided into separate lots; and each house has a garden attached to it. The market is large, and well furnished; and numerous merchants have fonducs, or magazines. Djerbi is dependent on the Pasha of Tunis, who appoints the governor, or hakem.

The women of Djerbi go abroad veiled: the houses are built of clay, and some of bricks. The population is composed of many different people. The west district, whose port is opposite to Gabes, is inhabited by a people called Adjim, whose language is the Berber. They read the Koran; and the doctrines of their faith are like to those professed by the Wehabites and the Beni-Mezzab. Some of them oppose Ali Ben Abi Taleb (to whom may God be propitious). Such tenets are held by these people; but they do not profess them publicly, and rather conceal them. They do not pray in company with the sect of Malek, having mosques of their own.

Djerbi has four ports: Adjim, to the west; Djerdjis, to the east; Mersatul-souk, to the east; and Mersat-ul-canterah, to the south. The inhabitants manufacture earthenware; and they make lime, together with large quantities of oil, which they sell to the Arabs.

ARAB TRIBE OF WERGEMAH.

This tribe is addicted to highway robbery; and they are subject to the Pasha of Tunis.

GABES.

From this place to Tripoli, by land, is a journey of six days.

DRAIEH (ARABIA).

We shall describe this country, that of Nedjed, and the Wehabite Arabs. Draieh is a large town, with walls, and defended by a considerable number of troops, composed of Wehabite Arabs. This town has mosques; but the people differ in their articles of faith from the inhabitants of Mecca, having no respect to the Prophet nor his companions. They profess to know *God* alone; and do not pray to the Prophet, nor do they read the Delil-el-Khairat. If they find it in the possession of any one, they beat the individual, and burn the book. The *tesbih*, or chaplet of beads, is not tolerated. If it be found in the hands of a person, he is punished, and being called an idolator, he is exhorted to return to God. These Arabs are a powerful tribe; none of

them speak the Berber language. Their dress is a woollen caftan, fastened with a girdle of thongs of leather; and they tie round their heads silk handkerchiefs, dyed with saffron. This dye is highly esteemed by them, and bears the price of twenty-four of their dollars per pound. Their coin consists of dollars and sequins, which they call *Meshchas*. The arms in use among them are, the spear and *djenbiah*, which is placed in the former. The *djenbiah* is a curved sword, about one dhrâa and a half long, and is keen in taking off the head. The Arabs call this weapon *asir*.

The price of a horse in the market is thirty camels: the Arabs call their horses *kahalieh*, as a precious commodity. They are fine animals, and are as fleet as the wind. They are, at present, very rare, and are noly found in the studs of princes in Egypt, Syria, and Fez.

The actual Sultan of Draieh is Terki ouled Saoud. His predecessor was Saoud. The town is built of mud, lime, and stones. When a warlike expedition is proposed, 50,000, or more, Arabs are assembled. In this region are many different people; some are fire-worshippers; others adore the sun; and some worship the pudenda of their wives and beasts. May God deliver us from this!

These Arabs do not always ride with saddles. If there is to be a fight in the mountains, they ride without them; but they are used in the plains, where the Arabs mount with their swords. Some of the women

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fight by the side of their husbands. They are well supplied with arms.

The colour of these people is reddish. The foregoing is a narrative of what we have seen, written in the year 1242, in the Rebia-el-tseni.

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EXTRACTS

FROM THE

SAKAA THEVAN SAASTERAM,

OR

BOOK OF FATE.

TRANSLATED FROM THE TAMUL LANGUAGE,

BY THE

REV. JOSEPH ROBERTS.

EDITOR'S INTRODUCTION.

THE slightest acquaintance with, or investigation into the habits and feelings of mankind, especially in reference to the communities of Eastern countries, will establish the conviction of how deeply rooted in the human mind is the desire of becoming acquainted with contingencies relating to the course of future events.

So extensive is the subject, that examples may be adduced from every portion, which has been visited, of the whole habitable globe; for there seems not to be a region wherein this general propensity may not be traced; and usually marked by lighter or deeper traits of human corruption in complete coincidence with the existent state of the religious and moral culture of the land. Hence, as being the lowest grade of superstition, wherever the snake and demon worship prevails, there does the trust in spells, and

charms, and stellar influences, exercise a more potent sway on the habits and practices of their followers.

The ferocious and sanguinary African decks forth his glittering war dress with fetiches and amulets, to render his body invulnerable; the furthest North, which is not equally agitated with wars, has nevertheless her demon sorcerers, who claim the privilege, amid its bleak and dreary snows, of commanding the elements, and foretelling the future; in short, from east to west, or north to south, the fact seems evident, that the great body of mankind, wherever stationed, who are unenlightened by revelation, are universally the votaries of spells and charms, and followers of the arts of divination.

Such being the conceded fact, we cannot wonder that the enthralled "Hindoo," under the yoke of caste and great mental privations, should exhibit similar characteristics, and one important point of the present publication is to shew how minutely every possible contingency of life is surrendered to these unworthy and fallacious guides, whereby the salutary direction of the interests and concerns of society at large

are placed under the control of chance, while reason, that lamp of life, which through the operation of sound judgment, and a pure and enlightening faith, should guide the steps and strengthen the views of man, is altogether superseded and dethroned, and the infatuated disciple of such follies becomes daily more imbecile and unsteady.

It would be, perhaps, improper to dismiss the subject with observations only, without supplying some illustrative examples that similar practices have obtained in all ages. A few selected from the large variety spread over the Scriptures and the classic authors, will, it may be presumed, be fully sufficient for an introduction to the present subject.

To commence with the Scriptures: as early as in the book of Numbers, the conduct of Balaam, once clearly a prophet, gives reason to suppose that, for the purpose of gain, he had pretended to or really possessed the gift of sorcery, and practised divination, such being implied in his being accustomed to seek for enchantments and being one of the Meshelim.

The next example is far more in point, being

the account of Nebuchadnezzar's advance against Judah and Ammon, detailed in the prophet Ezekiel, chap. xxi. The kings of these two states had revolted, and the Chaldee monarch was evidently in great doubt, at the moment when he came to two ways, the one leading to Rabbath, the capital of Ammon, and the other to Jerusalem, as to which of the twain he should pursue. In this perplexity he had recourse to divination, and the prophet in the sequel acquaints us, how hereby the course of events are over-ruled to subserve the purposes of God: "For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver, at his right hand was the divination for Jerusalem."

In this passage, we find enumerated three of the most remarkable modes in use to collect presages from, namely, 1st, the arrows, which are consulted at the present time by the Arabians; 2dly, images or talismans, probably the Teraphim of the Hebrews; and 3dly, the entrails of a sacrifice, such as obtained among the Greeks and Romans.

The arrows, according to D'Herbelot, under the word Acdah, "were without head or wing, they took three, on which they wrote, 1st—'Command me Lord;' on the 2d—'Forbid me Lord;' the 3d—blank. These they put in a bag and the querist put in his hand and drew one; if it was 'Command me Lord,' he set about it immediately; if it be 'Forbid me,' he rested for the whole year; if it was the blank one, he drew again." In this case, probably, the three arrows were inscribed, the first 'Jerusalem,' the second 'Rabbath,' and the third blank; and in the example given by Ezekiel, it is clear that Nebuchadnezzar drew forth the first, and also executed to the letter the long burden of calamities which the prophet had foretold to that devoted city. The prophet Hosea refers, in the 4th chap. 12th verse, to such as consult staves, and the Scripture alludes to those who consult the dead under the title of necromancers. It would be both easy and very useful for a clearer development of this curious and difficult subject, to deduce from the sacred writings a classification of the various titles of the usual agents of these dangerous and superstitious practices which may

be found alluded to in its historical and prophetical books, which would throw much light on the subject, both with reference to the east, and to the citations in the classics.

The Romans held that no city could be taken until its tutelary god had forsaken it; or if it could be taken it would be unlawful, as it would be sacrilegious to have the gods in captivity. Virgil intimates, that Troy was destroyed only because the tutelary god had forsaken it; and in conformity with this persuasion, Macrobius has given two instances of the forms of incantations used to induce the tutelary gods to forsake the cities over which they presided: they are in reference to Carthage, v. Saturnal. lib. III. c. ix.

Similar feelings operate with kindred force on the Indo-Chinese nations at this day; and no longer since than in our war with the Emperor of Birmah, a parallel scene occurred to the celebrated passage in the Iliad, wherein Hector is represented as urging Hecuba and the matrons of Troy to propitiate Minerva, so as to withdraw from the walls the devastating sword of Diomed. Thus, also, the inhabitants of Prome. learning of the rapid advance of our army, took

the Palladium, a golden image of Aloaung P'hraw, as the incarnate Budhu, and bore it in procession around the walls, to place them under divine protection. So closely exists the analogies betwixt the superstitions of classic Greece with the present practices of the eastern race.

Arabia has been only incidentally named; but our libraries are so richly supplied with her fictions, arising from these and similar pursuits of the marvellous, as to make any statement perfectly unnecessary. It may not, however, be quite without interest to cite, that, as recently as the occupation of Egypt by Bonaparte, an impostor, availing himself of the credulity of his countrymen, set himself forth as a prophet, and claimed to be the long expected El Mahdi; that on marching forward at the head of his fol lowers, he succeeded in persuading them that he could work miracles, and render them invulnerable; and his process was, by casting a little dust before the cannon to prevent their explosion, and to cause the balls to fall harmless before the true believers. Strange is it to relate, that they precipitated themselves by crowds on the cannon, and above a thousand were slaughtered before

of the cunning Saastre.* See the merchant, who wishes to construct a vessel, the time for laying down the keel, the period of launching, and the circumstances under which he may put to sea; these are all found out by signs, and communicated by the Saastre. Does a man wish to build a house, the foundation-stone can only be laid during the ascendancy of a particular planet, and occupied under similar circumstances. At the birth of a child, the anxious father goes with speed to ascertain its fate; and the future good or evil is professed to be laid down. When a female first gives the sign of puberty, the parents have again recourse to this wretched system. Is the day fortunate? Will she have a husband? Will he be a good man? Will they have children? Perhaps the time has come when he wishes to have his daughter married, but he will not speak to the parents of the youth, he will not enter into the marriage articles, nor allow their consummation when finished, until a particular period has been found out for each stage of the proceedings."

It is perhaps not too much to say, that in works of the description following a correct view is given of the fears and hopes—of the genius and habits of the Hindoo. That he has recourse to them in almost every emergency is a fact too notorious to require proof from me. A subject, therefore, so influential over the pleasures and the sorrows, the duties and the projects of so great a portion of our fellow subjects, is certainly worthy of being examined and understood.

This work begins with "Is it good to bring *Pulliar* out in procession?" This deity is much venerated

* A learned person, a soothsayer.

amongst the Hindoos, and nearly all their books, buildings, and affairs of importance, commence with some invocation or ceremony to him. He is the *same* as the *Ganesa* of Bengal, and according to Sir William Jones, the Janus of the East.

The method of understanding it is as follows. The person who comes to make the enquiry, "Is it good to bring Pulliar out in procession? is told to mention three different numbers, which, when added together must not exceed 108, and the total is divided by 8 (the number of lines in each compartment), suppose the enquirer to say 15. 35. 47=97÷8=12+1. One being the remainder, take off the first compartment where the subject begins, and take off one line of the second, and read, "It is good to bring Pulliar out in procession." Should he mention 5. 9. 8=22÷8=2+6. see the sixth compartment *exclusive* of that in which the subject begins; take off the first six lines and we read, "If Pulliar be taken out in procession, he will go on well." Perhaps a parent comes to ask, "Is it good for this bride to go to the house of her mother-in-law," and he mentions 6. 7. 2.= 15.÷8.=1+7. The question commences in compartment eleven: exclusive of that, look at the seventh compartment following, *i. e.* the *eighteenth*, take off the first *seven* lines and read, "If this bride go to the house of her mother-in-law she will prosper."

Does a husband ask "Will this woman have children;" and at the same time mention 5. 10. 11=26÷8=3+2. See the seventy-first compartment where the subject *begins*, which compartment is to be left out, and count two others, *i. e.* the *seventy-third:* take off the first *two* lines and read, "This female will have three boys and

three girls." Should he mention any other numbers, say 15. 20. 8=43÷8=5+3, look at the *third* compartment following that in which the subject *begins*, *i. e.* the *seventy-fourth*, take off the *three* first lines and read, "This woman will bear a male and female."

But, should there be *no* remainder after the division of the numbers mentioned by the enquirer (as will be the case in 16. 24. 32. 40., &c. &c.), then he must look at the *first* line, where the subject he enquires for *begins*.

The last seven compartments, *i. e.* 101. 102. 103. 104. 105. 106. 107. will be found to contain questions which receive their answers in the *first* compartment, *i. e.* leave out the first line, "It is good to take Pulliar out in procession," and the subjects follow in order. To make it more plain, a man asks, "Is it good to make the water-courses," and mentions 9. 8. 6=23÷8=2+7. See the seventh compartment following, exclusive of that in which it begins (101), but there are only six! therefore turn to the first compartment, take off seven lines and read, "If the water courses be cut it will be very good."

In reference to the translation, I have endeavoured to be as literal as possible, and have some degree of pleasure in offering it to the Society.

JOSEPH ROBERTS.

Mission House, Jaffna, Ceylon.

TRANSLATION

OF A

HINDOO BOOK OF FATE.

INVOCATION.

O strong and youthful son of him who weareth the moon, white as the feathers of the crane;* and O thou who art the son-in-law of Vishnoo;† who destroyed Ceylon with his arrow-armed warriors!‡ To thee will I offer fruits and wafers made of the parched rice; with sugar and parched paddy will I worship thee, O Pulliar! and do thou to thy humble servant grant that this Saasteram may succeed.

GENERAL DIRECTIONS.

Soya-Mulle-Saasteram—(*i. e.* The science in which there is no falsehood).

Take a piece of sandal wood of four squares, write on one side the number 100, on another 10, another 2, and on another 1; cast the die three times, and look for the numbers in the same order as they arise in the book.

* *Sivvan* or Iswara.

† A relation by marriage: Cantha Swamy, the younger brother of *Pulliar*, married the daughter of Vishnoo.

‡ Many of the people in the distant provinces of India believe that Ceylon is destroyed.

They who played would not utter a falsehood. Neemer thei Soodamanne, the King, and his children, also Peereyothanen the King, lost their possessions by gambling: but by the grace of the God of the world, and by this Saasteram, which was communicated by Pulliar, they regained their kingdoms.

The time and circumstances, under which this book is to be consulted, are as follows: Sunday morning at sunrise, make a circle on the floor, and plaster it over with cow-dung, wash your body, take and place areka nuts, beetle leaves, and a cocoa-nut with the tuft on in the centre of the circle, then burn incense and fumigate the book. This being done, prepare to throw the die. Let your thoughts be fixed on the object you desire, and on that only, and then the truth will appear!

A.

1. By the grace of the Brahminy Kite, the thing
1. which thou hast thought of and asked for shall be
10. given. There will be subsistence. He who is absent will return. The enemy will be destroyed. To thee there will be riches, and many other blessings.

B.

2. This sign is good, for by the favour of a light co-
2. loured man it will be granted. Thou wilt be
2. reconciled to thine enemy. Be not afraid, for by the favour of the light coloured man thou wilt have great riches.

C.

1. This sign is not good: Sanne* the evil one is
1. here. The favour of the great man's face thou
100. wilt not acquire. The thing thou wishest for will not succeed. There is a fear of enemies. There will be no success in merchandize.

D.

1. This sign is good. By the favour of Teeruvunkaa
2. daaser, the thing which thou desirest will succeed
2. It is good to form a friendship.

E.

2. This sign is not good. Thou must not undertake
1. any thing. Through thy wife there will be en-
2. mity. If thou seest thine enemy be afraid: do not go near him.

F.

2. This sign is good. Only have patience like unto
10. the King Shanmar, and thou wilt have many bless-
10. ings. The sorrows will be removed, and by the favour of the gods and the devil, thou wilt have riches and much good.

G.

10. This sign is not good. God hates thee, there
1. will be no kind of profit. There is a fear of
1. enemies. Because thou hast not subdued thyself evil will come.

In this book there are sixty-four verses; but I have only translated seven of them, as they sufficiently shew its nature. Only one-fourth of the signs are evil, so that the enquirer has a fair chance of gaining relief.

* Saturn.

I have placed the letters of the alphabet over the verses to give greater clearness to the process: for instance, a person is to throw the die three times, and should the following number arise 1. 1. 10. he is to look at verse A. "He is to have many blessings." Should the number 10. 1. 1. arise, though they be the same in the total as above, they are not the same in order; verse G "God hates thee!"

Lastly, though a person were to throw the die for ever, yet in these sixty-four verses, he would find a corresponding number.

I have arranged the following table, which shows the ingenuity and precision of the calculator. It will there be seen that each figure goes through 48 changes.

Changes. Verses. Times to throw the die.

$48 \times 4 = 192 \div 64 = 3$

1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1	1	1	1	2	2	2	2	10	10	10	10	100	100	100	100
1	2	10	100	1	2	10	100	10	1	100	2	100	1	2	10

2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
2	1	1	1	1	2	2	2	10	10	10	10	100	100	100	100
2	1	2	10	100	1	10	100	10	1	2	100	100	1	2	10

10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
10	10	10	10	1	1	1	1	2	2	2	2	100	100	100	100
10	1	2	100	1	2	10	100	2	1	10	100	1	2	10	100

100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
100	1	1	1	1	2	2	2	2	10	10	10	10	100	100	100
100	1	10	2	100	1	2	10	100	10	1	2	100	10	1	2

ENQUIRIES AND REPLIES.

1. *Is it good or evil to bring Pulliar out in procession?*

It is good to bring Pulliar out in procession.
To buy land is good.
To the dwellers in this land there will be damage.
To buy slaves is good.
To lend money is bad.
Is it good to put a terrace to this house?
Against the king of this country there will be no war.
If the water-course be cut it will be very good.

2. *Is it good or evil to make this car?**

It is good to make this car.
It is good to bring Pulliar out in procession.
It is neither good nor evil to buy the land (middling).
To dwell in this country is tolerable.
To purchase slaves there will be help, it is good.
To terrace this house will bring honour and riches.
To this king there will be riches and peace.

* "Is it good or evil to make this car?" When a man of property becomes sick, he often vows that on his recovery he will make a car; he will, however, ask a soothsayer the question as above, which goes through eight compartments, and we find there are the same number of favourable answers! For the building of a temple there are seven favourable answers.

3. *To build a temple will it be good or evil?*

It is good to build the temple.
It is good to make the car.
It is good to bring Pulliar out in procession.
It will be ruinous to buy this land.
He who dwells in this country will get into debt.
If slaves are bought they will die.
It will take much time to recover the debt, but it is good!
To terrace this house there will be riches.

4. *Is it good or evil to make a street for the Brahmin?**

It is good to build a street for the Brahmin.
It is good to build the temple.
To make a car is good.
It is neither good nor evil to bring Pulliar out in procession.
To buy land will be good.
To live in this country is not good for merchandize.
To buy these slaves will bring gain.
For the principal and interest there will be profit.

* "Is it good or evil to make a street for the Brahmins?" This question at once shews that the book was written on the continent, as there are many streets of that description there, but none in the north of Ceylon. The Brahmin street Akkeraarum is the place where many Indian travellers go for food. The Brahmins have generally considerable quantities of rice, plantains, and other articles to dispose of or give away, and all are served there except Parriahs and Christians.

5. *Is it good or evil to make this flower-garden?*

It is good to make the flower-garden.
To make a street for the Brahmins is good.
To build the temple is tolerably good.
To make the car will bring much good.
To take Pulliar out in procession will bring much alms.
To buy this land will bring help.
To dwell in this country is good.
To buy slaves is good.

6. *Is it good to consecrate the Lingam of Sivvan?**

To consecrate Sivva's Lingam is good.
To make a flower-garden is very good.
The street for the Brahmins will be broken up.
If this temple be built there will not be many worshippers.
To make this car is very good, but for some time only tolerable.
To take Pulliar out in procession is good.
To buy this land will bring loss.
To dwell in this country there will be much profit.

* "Is it good to consecrate the Lingam of Sivvan?" This question occurs, as the rest, eight times, and has the same number of favourable answers! There seems to be no reason to doubt that this image is the same as the Φαλλος of the Greeks, and the Priapus of the Romans. The Tamul people, in abusing each other, often refer to the parts of generation, and make use of very obscene language, each telling the other to do this or that, and allude to connections of the most revolting kind.

7. *Is it good or evil to crown this King?*

It is good to crown the king.
It is good to consecrate Sivva's Lingam.
The plants in the flower-garden will not agree.
To build a street for the Brahmins is good.
If the temple be built evil will come to the king.
If the car be built it will go on well.
If Pulliar be taken out in procession he will go on well.
If this field be bought then will be good profit.

8. *Is this merchandize good or evil?*

This merchandize will be profitable.
If this king be crowned there will be strength.
It is good to consecrate the Lingam of Sivvan.
To make the flower.garden will be very good.
To make the street for Brahmins will bring much profit.
If the temple be built it will go on well.
To build the car is good, there will be wealth.
To bring Pulliar out in procession is very good.

9. *Will what is stolen be discovered or not?**

This theft in no way can be discovered.
The merchandize carried on *alone* is profitable.

* "Will what is stolen be discovered or not?" This question occurs as the subject of two distinct compartments, which may be to give greater certainty to the answers. It serves also to show the prevalency of petty thefts in this country. Nothing is more common than for natives and the servants of European gentlemen, when any thing is stolen, to make this and similar inquiries of the soothsayers.

To crown this king is good for the kingdom.
To consecrate the Lingam of Sivvan is good.
To make this flower-garden will be tolerably good.
To make a Brahmin's street is good, there will be gain.
To build the temple is good, the *services* will continue.
To make the car will bring God's blessing.

10. *Will this captivity cease or not?**

This imprisonment will soon cease.
This theft will soon be discovered.
This merchandize which is carried on alone is not good.
If this king be crowned he will die.
The offerings to Sivva's Lingam will be regular.
It is good to make a flower-garden.
To build a street for the Brahmins will gain heaven.
If the temple be built there will be gain.

11. *Is it good or evil for the bride to go to the house of her mother-in-law.*†

It is good for the Bride to go to the house of her mother-in-law.
This captivity will not cease.

* "Will this captivity cease?" The word probably refers primarily to prisoners of war, but refers also to any kind of confinement.

† "Is it good for the bride to go to the house of her mother-in-law?" This is a ceremony of no little moment amongst the Hindoos, for even if not intended to extend beyond a visit, the bride has to be introduced to a new mother, and the latter has to embrace a new daughter.

This theft in no way can be discovered.
This single-handed merchandize will not return.
If this king be crowned the kingdom will be destroyed.
If Sivva's Lingam be consecrated it will never end.
If the flower-garden be made it will prosper.
If the street for Brahmins is built, it is very good.

12. *Will their enmity cease or not?**

Their enmity will soon cease, will soon be reconciled.
It is good for this bride to go to the house of her mother-in-law.

The fine feeling sometimes displayed on such occasions is very touching; and few people can stand by without being more or less affected. But if the bride is going to reside with the mother-in-law, there is generally much anxiety as to the way in which they will agree.

* "Will this enmity cease?" The Tamul man, from the nature of his religion and natural disposition, is the subject of fear. Many of his losses, difficulties, and afflictions, are attributed to the malice and power of a foe: the idea of an enemy having made a sooneyam for him, takes away all his peace, and never will he find rest till he believes by some counter power he has destroyed the charm. A black composition, called anjanum (this term is used also in the Tamul Scriptures, in reference to Saul and the witch of Endor), said to be composed of the skull of a virgin and the bones of the sloth, is rubbed on the hands of a person present, where the spirit is said to appear. Out of many cases which have come to my notice, it may be well to select one. I know an aged man who was considered to be under the influence of this incantation; he could take no pleasure in society, lost his appetite, and was fast wearing away. The brother-in-law went to a Saastre, to inquire into the nature of the complaint, and was informed it was a sooneyam. A Brahmin was then called to perform a ceremony; the children were placed in a circle, and the operations began. The priest soon found there was a devil, who evinced his displeasure by asking, "Why am I

This captive will be sold!

This theft will in no way be discovered.

In this single-handed merchandize there will be confusion.

To the crowning of this king there is no enemy.

To consecrate the Lingam of Sivvan is good.

To make a flower-garden is very good.

13. *Is it good or evil to attend to agriculture?*

To attend to this agriculture is good.

The enmity will cease.

It is good for the bride to go to the house of her mother-in-law.

In this captivity there will be death.

The theft will be found out.

This single-handed merchandize is bad.

If the king be crowned, there will be prosperity for the country.

To consecrate Sivva's Lingam is very good.

called?" The Priest: "We wish to ask you something, but may you enjoy this offering—Is there a sooneyam in this house?" The reply "Yes, there is one under the lever of the well, and another under a large stone near the veranda." The Brahmin then went near the well, and made another offering, and the people were ordered to dig near the spot; after a short time, an earthern vessel was discovered, which contained some small pieces of copper (on which were certain signs), also some rags, and something of a very offensive nature. Under the stone, near the veranda, they found similar things; and at the village of Allavetty, where the old man had property, another was found near the gate. From that time he began to recover, and is now living. With such a belief of the power of an enemy, it may, in some degree, be conceived with what earnestness a Tamul man will ask, "Will their enmity cease?"

14. *Is it profitable or not to buy this horse?*

In buying this horse there will be profit.

In agriculture there will be no profit.

This anger will be friendship, no fear.

The bride going to the house of her mother-in-law will not prosper.

The king will grant liberty from this captivity.

The stolen things will not be discovered.

This single-handed merchandize will not prosper; the venture will be lost.

To crown this king will be very good.

15. *Is it good or evil to build a house in this place?**

It is good to build in this place.

To buy the horse will bring much profit.

It is good to attend to this agriculture.

Their enmity will cease in themselves.

If this bride go to the house of her mother-in-law there will be happiness.

This captivity will cease in two or four days.

* Is it good to build a house in this place?" Perhaps not a heathen in a thousand would think of putting down a foundation stone without having first asked this or a similar question, and performed certain ceremonies; "for how does he know what evil spirit may be there?" "May not the house be burned down?" "May not his family be ruined?" "It is good to take care." In the eighteenth compartment it is written, "To build a house in this place will bring ruin." After such an answer, scarcely any native would be so hardy as to continue the work. The nineteenth question to an Englishman will appear strange: it is nevertheless often asked.

This theft, by the use of many means, will be discovered.
This merchandize will be good.

16. *Is it good or evil to go see the King?*

To go see the king is tolerably good.
To build a house in this place is tolerably good.
To buy the horse is very good.
This agriculture will flourish much.
Their enmity will never cease.
If this bride go to the house of her mother-in-law there will be anger.
This captivity after some days will cease.
This theft will be discovered.

17. *Is this country profitable or not for him?*

This country for him is profitable.
It is good to go and see the king.
It is good to build a house in this place; good will come.
To buy this horse will bring much profit.
To attend to agriculture is not good.
This enmity in time will cease.
It is tolerably good for this bride to go to the house of her mother-in-law.
This captivity some way or other will cease.

18. *Is it good or evil to buy this ox?*

To buy this ox will be very good.
This country will not agree with him.
To go see this king is good.

To build a house in this place will bring ruin.
If this house be bought he will get sick.
To attend to agriculture will be profitable.
By means of others this enmity will cease.
If this bride go to the house of her mother-in-law she will prosper.

19. *In this womb is the child male or female?*

In this womb there is a male child, but there will be sickness.
To buy this ox will bring ruin.
This country to him will be profitable.
To go see the king is good.
To build a house in this place is healthy; there will be gain.
To buy this horse is good.
This agriculture will flourish, but he will not eat.
Their enmity in time will cease.

20. *Will he who is gone to another country return?**

He who went will return in health.
This womb will bear a female.
To buy this ox will bring good.
This country to him is not good.
To go see this king will be good.

* The anxieties of friends respecting those who have gone to another place are very great, and should they not have returned at the appointed time, they give themselves up to the most distressing fears. No wonder, then, that they should ask: "Will he who went to another country, return?"

To build a house in this place will bring all kinds of gain.
To buy this horse will be very profitable.
There will not be happiness in this agriculture.

21. *Is it good or evil to break down and rebuild this house?*

It is good to break down and enlarge this house.
He who went to another country will be sick.
From this womb a female will come, but not live.
If the ox be bought he will not live.
This country will go on well with him.
To see the king will be tolerably good.
A house built in the place will not remain long.
If this horse be bought there will be ruin to the family.

22. *Is this medicine good or evil?**

This medicine is good, take it!
It is good to break down this house and enlarge it.
He who went to another country will return in health.
In this womb there is a male, he will be wise.
To buy this ox will be very profitable.
This country with him will go on well.
This king will be angry with those who go to see him.
It is good to build a house in this place.

* "Is this medicine good or evil?" is a question which a sick man will ask before he obeys the physician, and I am satisfied no one who receives the answer as given in the 28th compartment, i. e. "This medicine, if taken, will kill," would take it; some time ago, a person who was sick, sent for a medical man, and because the medicine in the first instance fell to the ground, nothing could induce him to take it.

23. *Is it good or evil to send this child to school?**

It is good to put the child to school.

By this medicine the sickness will be cured.

The family may remain in the house broken down and enlarged.

He who went to another country with health will return.

This womb will be destroyed.

If this ox be bought, there will be sickness.

This country will be of no advantage to him.

It is good to go see the King.

24. *Is the thing good or evil which the Head-man has gone after?*†

The thing he has gone after is good.

It is good to send this child to school.

It is not good to take this medicine.

If this house be broken and rebuilt, there will be ruin.

* "Is it good to send this child to school?" This is an event of no little importance in the family of a Tamul man. When the time has come, the master is called to the house of the parents, and the place where he has to sit is plastered over with cow-dung. They then bring cocoa-nuts, rice, areka-nuts, and betel-leaf, which are placed near to him. An image of Pulliar is put on the floor, and after the offering has been made to this emblem of wisdom the alphabet is written on three olahs, which are fumigated with the incense then burning before the idol. The child, in the presence of the image, is then taught to recite the alphabet once over, and the master retires.

† "Is the thing good which the head-man has gone after?" The people place no confidence in their head-man, nor do the latter place any confidence in them: and it is only where there has been a mutual breach or blessing that they keep together. Their plans for each other's injury are not soon exhausted, and rather than fail in the object they will injure themselves.

He who went to another country is coming in good health.

The mother of this child will be poor.

To buy this ox will not bring profit.

This country will not be advantageous to him.

25. *This king is angry, is it good or evil to see him?**

The King's anger is gone, he will look pleasant (or jolly).

The thing the head-man is gone after is good.

This child will gain sense by going to school.

By drinking this medicine health will come.

To break and rebuild this house is not good.

He who went to another country will return with anger.

In this womb there is a male; he will have all kinds of blessings.

If this ox be bought, there will be much profit.

26. *Will these gone or lost things be found or not?*

The things of themselves will be found.

This king will be very angry.

The thing the head-man has gone after is good.

It is good to put this child to school.

* "This king is angry, is it good to go and see him?" The word here is not confined to the sovereign, but applies to the governor and the judges, but the latter are called Neethe-Raasa, king of justice;" men also of great property are sometimes called kings.

By taking this medicine the sickness will be cured.
To break and rebuild this house is good.
He who went to another country will return in health.
In this womb there is a female, it will be healthy.

27. *Will this child be blessed (rich) or not?*

This child will be happy.
The lost thing will be found soon.
This king will be in anger.
The thing the head-man is gone after is not good.
By putting this child to school he will become a head-man.
By taking this medicine, after some time there will be health.
To take down and rebuild this house will be very good.
He who went to another country, after some time will return.

28. *Is it good or evil to go to another country?*

It is good to go to another place.
By putting this child to school he will gain much sense.
The things gone will not be found.
If he go to the king's place he will be angry.
The thing the head-man has gone after will prove false.
The child by going to school will learn theology, law, and ancient history.
This medicine, if taken, will kill.
To take down and rebuild this house will bring all gain.

29. *Will the Run-away return or not?*

The run-away will certainly come back.

Do not go to another country by land.

This child will be benevolent.

The lost things will soon be found.

To go to the King's palace is very good.

The head man who has gone after something will soon return.

It is very good to put this child to school.

By taking this medicine health will soon come.

30. *Is the report true or not?*

The report is false.

The runaway will of himself return.

It is good to go to a place by land.

This child will be healthy and prosperous.

Though you seek for the lost things they will not be found.

He will not be allowed to go to the place of the King.

The thing the head man is gone after is tolerable, but he will not return.

By putting this child to school he will become able in all sciences.

31. *Will this battle be gained or lost?**

This battle will be gained.

This report is false.

* "Will this battle be gained or lost?" This refers also to any kind of contest, and is had recourse to in impending law-suits.

The run-away of himself will return.
If he go to another place there will be much calamity.
This child will gain all knowledge.
The missing things will not return.
In the place of the King there is much good.
The absent head man will bring good news.

32. *Is it good to form a friendship with him or not?*

If friendship be made with him there will be profit.
In this contest there will be no injury.
The report which has come is false.
The run-away of himself will return.
To go to another place is very good.
This child will be good and felicitous.
The lost things will easily come back.
To go to the place of the King is good.

33. *Is there any fear for this country or not?*

There is no fear, the enemy will not come.
To form a friendship there will be no evil.
If they go to the battle they will be routed
This report is false.
The run-away of himself will seek to come back.
To go by land to another place is not good.
This child will linger in sickness.
The things of themselves will be found, but it will take time.

34. *Will this sickness be cured or not?**

By the blessing of God this sickness will be taken away.
To this country there appears to be danger, but it is not so!
If he form a friendship it will be good.
This battle will be gained, the enemy will be routed.
This report was false, but is now true.
The run-away will not return.
It is good to go to another place by land.
This child will die.

35. *Is it good to give the land to the tiller?*†

It is good to give the field to the tiller.
This sickness will be cured by merit or charity.
There is no fear for this country.
If he form the friendship there will be no profit.
In this battle, if they cut with the sword it will prosper.

* "Will this sickness be cured?" Though a native man will bear a surgical operation with equal patience and indifference to a European, he greatly dreads the idea of a lingering sickness, and will have recourse to every kind of charm or medicine, to get the better of it. There is much reason to believe that vast numbers of the sick in Ceylon and India die from nothing more than a variety of medicines. They will obey the prescriptions of one medical man in the morning, and another in the evening. The practitioner himself has only three causes to assign for disease, "wind, bile, phlegm," beyond these, he generally looks to something supernatural.

† "Is it good to give the land to the tiller?" Scarcely any land-owner in North Ceylon, cultivates his own ground; he employs a person called a Vaarakudde, to whom he gives a fourth part of the produce, and the straw, upon condition that he does all the work; but should irrigation be required, it is at the expense of the owner.

This report is doubtful.
The run-away will of himself return.
If he go to another place he will meet with anger.

36. *Is it good to dwell in another place or not?*

It is good to dwell in another place.
It is good to give this field to the tiller.
This sickness some way or other will be healed.
To this country there is no fear.
If he form a friendship he will be happy.
This battle will not be gained, they will be routed.
These words are false.
The run-away will soon return.

37. *Will the thing desired (calculated upon) succeed or not?*

The thing calculated upon is good.
It is good to dwell in another place.
It is good to give this land to the tiller.
This sickness will in some way be healed.
Through the King the fear of this country will be removed.
If he form a friendship evil will come.
This battle some way or other will prosper.
This report is false.

38. *Will the grain be dear or not?*

The grain will rise in price, but fear not.
The thing desired is not good.

It is not good to dwell in another country.
This field is good to give to the tiller.
This sickness some way or other will be cured, give medicine.
To this country there is no fear.
If he form a friendship there will be no profit.
This battle will not succeed, they will retreat.

39. *Is it good for him to learn the last science or not?*
For him the last science is good.
The grain will rise in price, but fear not.
The thing calculated upon is good.
It is good to dwell in another country.
If this land be given to the tiller there will be profit.
This sickness must be cured by medicine.
For this country there is no fear, but a stranger will come.
If he form a friendship there will be no profit.

40. *Is it good to buy this female slave or not?**
It is good to buy this female slave.
To him the after science is good.

* "Is it good to buy the female slave?" Happily for Ceylon, slavery will soon be extinct here; for by the proposal of numerous inhabitants to the Prince Regent, that children born after the 12th of August 1816 should be emancipated, and by the government regulation, No. 8, dated the 17th April 1821, it is decided, "all female children of female slaves born on and after the 24th of April 1821, being the day of celebrating His Majesty's birth-day, are declared free;" even now any slave may gain his or her liberty for from 2*l.* to 3*l.* Thus, in a few years, there will not be a slave in Ceylon, and the question as above will have to be erased from this book.

The grain will be low in price.
The thing wished for is good, fear not.
It is not good to go and dwell in another place.
It is not good to give this ground to a tiller.
This sickness will not remain many days, take medicine.
It will afterwards be bad for this country.

41. *If the embankment be thrown up will the water remain?**

If the bank be thrown up the water will remain.
It is good to buy this slave girl.
To him the following science is good.
The grain will rise, it will not be lower.
The thing calculated upon is not good, do it not.
If he go to a country to dwell he will not remain.
There will be no profit by giving this land to the tiller.
This sickness, by the favour of God, will be healed.

42. *Is it good to give him this female (in marriage or not)?*

It is good to give him this female.
If the bank be made the water will remain.

* "If the embankment be thrown up, will the water remain?" This refers to a Tank or Reservoir, formed by throwing up large banks, so that the whole rain of the wet monsoon received in that space is confined there. When these Tanks are constructed, should there not be one drop of rain, the surrounding country will be in a state of high cultivation. In some places, ruins of Tanks of the most prodigious description are still to be found, speaking much for the enterprise and industry of

It is bad to buy this female slave.
To him the last science is good.
The grain will not be cheaper, day by day it will rise.
The thing desired is a great good.
It is bad to go to another country, sickness will come.
By giving the land to the tiller profit will come.

43. *Is it good to begin and tie the hair of this child or not?*

If the child's hair be tied he will be healthy.
It is good to give him this female.
If the bank be made the water will remain very good.
It is good to buy this female slave.
To him the after science is good.
The grain will be very cheap, to buy is good.
Whatever you do the thing desired is bad.
There will be no good whatever by going to another country.

44. *Will this marriage come to pass or not?*

This marriage will come to pass.
It is not good to tie the hair of this child.
It is good to give him this child.
The bank will break, and *though* the dam be made the water will prevail.
By buying this slave girl there will be profit.
For him to learn the after science there is no evil.

The grain will rise in price, but fear not.
The thing desired will every way be good.

45. *Will the stolen thing be regained or not?*

The sign for discovering the stolen goods will be given.
This marriage concern will flourish.
It is good to tie the hair of this child.
This female with him will live prosperously.
To make the bank is tolerable; fear not.
To buy this slave girl will bring much profit.
To him the after science is very good.
The grain will not be cheaper; but fear not.

46. *Will their ill-will cease or not?*

Their ill-will will cease, they will be friends.
This theft of itself will be found out.
This marriage affair is bad.
It is good to tie this child's hair.
By receiving this female he will be ruined.
If the bank be made, it (the corn) will flourish.
If the female slave be bought, evil and sickness will come.
To him the after science is good.

47. *Is it good to break down this house and build it in another place?*

It is good to break down this house and build it in another place.
The enmity in anger will become worse.

Though the theft be discovered, the property will not be required.

This marriage affair will prosper.

If his hair be tied the itch will come, and he will be ruined.

If this female be given to him she will be prosperous and healthy.

If the bank be made the lower part will not prosper.

If this female slave be bought there will be much good.

48. *Will this country be good for him or not?*

In this country he will prosper well.

For this house to be broken and built in another place is good.

Their enmity will cease by the King's interference.

It will be difficult to detect these country thieves.

This marriage affair will be afterwards destroyed.

If the hair of the child be tied, it will be a great good.

To give this female to him is very good.

If the bank be made, the water will decrease, but flourish.

49. *Is it good to give him a name?**

It is good to give him a name.

There is no fear for him in this country.

* "Is it good to give him a name?" Comparatively few take their children to the Temple for this purpose; but when they do the ceremony

If this house be broken and built in another place it will be well.

This enmity after some time will cease.

By many ways this theft will be found out.

This marriage is good, consummate it soon.

If this child's hair be tied he will be an angry one.

To give this female to him is good.

50. *Will this sickness be removed by medicine or not?*

The sickness by this medicine will be cured.

It is not good to give him a name.

This country for him will do well.

If this house be broken and built in another place he will die.

Their enmity by quarrelling will produce a fight.

is as follows: First, an offering of cocoa-nuts, areka-nuts, and plantains, is made to the idol. The Brahmin then takes the child in his arms, *i. e.* if it be of the Saivam sect (who eat no flesh or fish). The holy ashes are then rubbed on its forehead, and holy water is put into its mouth. The child is then presented to the idol as its servant, and the priest gives to it the name of its grandfather, after which, the parents make their present and go home. In private houses, the name is sometimes given by a Brahmin, the father, the schoolmaster, the astrologer (who casts the nativity) or any respectable person. The ceremony always commences (in this case) with an offering to Pulliar, which is generally a rude image made by the father of cow-dung. The child is sometimes four or five years of age before the name is given; and in the mean time is called "little child," "tamby," (friend) "boy," "young one," &c. In some cases, where a woman in pregnancy feels very unwell, she in concert with the father vows to go to some distant temple (generally on the continent), to give the name.

Though they seek for the stolen goods they will not find them.
In this marriage affair quarrelling will come.
If this child's hair be tied, through a worm it will fall off.

51. *Is it good to buy sheep or not?*

If sheep be bought they will increase.
This sickness by medicine will be cured.
There is no profit in giving to him a name.
This country to him will be beneficial.
To break and build this house in another place will bring all kinds of blessings.
Their enmity will never cease, there will be quarrelling.
This theft by a sign will be discovered.
This marriage will be consummated, and will flourish.

52. *Is it good to go a hunting or not?*

It is good to go to this hunt.
By buying sheep they will increase.
By this medicine sickness will be cured.
It is tolerable to give him a name.
This country will pass finely with him.
If this house be broken and rebuilt in another place, there will be loss.
Enmity will come amongst relations.
The sign to discover this theft will be found.

53. Is this soldier (or peon) good or evil?

This soldier (or peon) is good.
This hunt will be productive.
By buying the sheep they will increase.
Through this medicine the sickness will go.
By giving a name to him all blessings will come.
This country to him will be altogether good.
This house, by being broken and built in another place, will cause enmity to come.
This enmity will cease through a great person.

54. Is it good to plant vegetables?

If vegetables are planted, they will flourish.
By being a soldier (or peon) profit will come.
If he go to this hunt he will prosper.
To buy a sheep is tolerably good.
Through this medicine that sickness will be cured.
To give a name to him, will to him be strength.
This country will not do for him: he will be ruined.
This house being broken, and built in another place, will be very good.

55. Is it good to purchase these weapons?

It is not good to buy them; do not.
These vegetables will be productive.
To take this situation of soldier (or peon) will be very profitable.
To go hunting is bad, you will not get anything.

If you buy these sheep they will increase, but by a great wind will die.

This medicine will remain long in him, but afterwards the sickness will go.

It is good to give him a name.

If he goes to that country he will die there.

56. *Is it good to make a tunnel to the tank?**

That tunnel being made for the tank, it will remain long.

It is good to buy the weapons you may purchase.

If these vegetables be planted there will be profit.

To be a soldier (or peon) is not good; do it not.

By going to the hunt, weals or stripes on the body will come.

To buy sheep will bring destruction.

By this medicine the sickness will not be healed, it will kill.

To give him a name will bring many blessings.

57. *Is it good to plant cocoa-nut trees or not?*

The cocoa-nut trees will not be productive.

By this tunnel there will be good, and much flourishing.

These weapons will be ruin to the buyer himself!

If these vegetables be planted, there will be no profit.

This soldier (or peon) in the battle will cut with the sword.

* "Is it good to make a tunnel to the Tank?" This refers to the tank which is formed by an embankment, the water of which is conveyed to the fields through a tunnel.

If he go to the hunt it will be very good.
If these sheep be bought there will be much profit.
Through this medicine the sickness will go.

58. *Is it good to take the things to the market or not?*

The things going to the market will be productive.
If cocoa-nut trees be planted, they will flourish.
If this tunnel be made it will flourish and never be insufficient.
To buy these arms will bring much good.
If these vegetables be planted, they will flourish, but by the wind will be destroyed.
His being a soldier (or peon) will to himself be evil.
Do not go to this hunt, you will not get anything.
By buying these sheep there will be many acquirements, and no opposition.

59. *Is it good to buy an elephant or not?*

If this elephant be bought, it will die in a year.
The thing the hunter has gone after is good.
It is good to plant cocoa-nut trees; they will be very productive.
Through this tunnel it will not flourish, do it not.
If these weapons be bought they will conquer the enemy.
If these vegetables be planted they will be destroyed.
This soldier (or peon) will die in battle.
If you go to the hunt much will be got.

60. *Is it good or evil to buy in his name?**

It is good to buy in his name, he will prosper.
It is very good to buy an elephant.
The thing going to the market is not good.
If the cocoa-nut trees be planted the heads will go on one side.
Through this tunnel it (the corn) will be full grown.
By buying these arms there will be loss of life.
If these vegetables be planted they will be very productive.
This soldier (or peon) will be wounded in the battle.

61. *Is it good for thieves to go and thieve?*†

If the thieves go they will succeed, but they will be captured.
To buy in his name is good.
If the elephant be bought an enemy will come.
The thing going to the market is not good.
If cocoa-nut trees be planted the garden will be sold.
Through this tunnel the water will run.
If these arms be bought there will be continual quarrelling.
If these vegetables be planted they will be productive.

* "Is it good or evil to buy in his name?" When a Tamul man has found he does not succeed in buying in his own name, he will buy in the name of his child, or others.

† "Is it good for thieves to go and rob?" It seems strange indeed, that such a question should be introduced; but it is a well-known fact, that thieves not only do this, but make private offerings at the temples, to ensure success.

62. *Is it good to receive this woman for a wife?**

If this woman be taken she will not be healthy.
If the thieves go to rob they will easily succeed.
If you buy in his name there will be many blessings.
If the elephant be bought the kingdom will go on well.
The thing going to the market will bring profit.
If cocoa-nut trees be planted there will be help.
Through this tunnel there will be a full crop.
If these weapons be bought, they will not fall (from the hand), but they will not remain.

63. *Is it good or evil to make a fort and garrison?*

It is good to make this garrison a fort.
If this woman be taken quarrels will never fail.
If the thieves go they will be wounded!
It is tolerable to buy in his name.
It is profitable to buy the elephant.

* "Is it good to receive this woman for a wife?" It is common on some parts of the continent, for a man on receiving a girl in marriage, to give to the mother a sum according to his circumstances. In the 65th compartment it is said, "If this woman be received she will obtain the sixteen blessings, and live prosperously. This refers to the sixteen blessings mentioned in the Sathur Akaraathe, which are as follows: 1. Fame, 2. Science, 3. Strength, 4. Conquest, 5. Good children, 6. Gold, 7. Paddy, 8. Good coming upon the descendants through their ancestors, 9. Eating (or food), 10. Knowledge, 11. Beauty, 12. Greatness, 13. Youth, 14. Courage, 15. Health, 16. Life time (long life)." It is also common for the Tamul people when they are much pleased with a person to say "may you ever be like a youth of sixteen years of age."

The principal will be gained, for the things going to the market are good.

If cocoa-nut trees be planted there will be much gathering.

Through this tunnel there will be a good crop.

64. *Is it good or evil to plant the plantain tree?*

If the plantain tree be planted it will be very productive.

It is good to make this garrison a fort.

If he take this woman he will be healthy.

If the thieves go they will get nothing!

If he buys in his name he will prosper much.

If the elephant be bought all will gain, but the country will be damaged.

The thing going to the market will prosper.

If the cocoa-nut tree be planted he will have children.

65. *Is it good or evil to dig a tank?*

If the tank be cut the water will stop.

If plaintain trees be put down there will be profit.

It is good to make a garrison and fort.

If this female be received she will obtain the sixteen blessings and live prosperously.

If they go to rob evil will come.

To buy in his name will bring death!

To buy the elephant will bring destruction!

The thing going to the market will bring misery.

66. *Is it good or evil to keep a shop in the market?*

If a shop be kept it will prosper.
If the tank be cut the springs will be good.
If the plantain tree be put down it will produce well.
It is tolerably good to make a garrison and fort.
If this woman be taken she will be barren.
By going to thieve they will succeed well!
In buying in his name much will be acquired.
If the elephant be bought there will be tolls in all quarters.

67. *Is it good or evil for him to become a money-changer?**

If this child become a money-changer he will succeed.
If a shop be kept it will be productive.
If a tank be made, the water will remain.
If the plantain tree be planted, sickness will come through it.
If a garrison and fort be made, the enemy will not come.
If this woman be taken, with increase she will grow.
If the thieves go to rob, by that they will be in straights.
By buying in his name no one will oppose.

* "Is it good for him to become a money-changer?" It is customary for a father to give to his son ten or twelve dollars in copper money, which he takes to the Bazaar, and generally gains one piece by every dollar.

68. *Is it good or evil for him to build this house?*

If he build this house, there will be health.
If this child become a money-changer, it will be good.
It is not good to build a shop in the market.
If the tank be cut, it will be much used.
If plantain trees be planted, much will be gathered.
If the garrison and fort be made, they will be destroyed.
If this woman be taken, there will be no agreement.
If they go to thieve, they will get nothing.

69. *Is it good or evil to go to a place by land?*

It is good to go to a place by land.
It is good for him to build this house.
It is good for this child to be a money-changer.
It is not good to keep a shop in the market.
If this tank be cut, it will dry up and be destroyed.
If the plantain trees be put down, there will be ruin for the family.
If a garrison and fort be made, the enemy will have it.
If this female be taken, there will be great prosperity.

70. *Is it good or evil to keep a concubine?**

To keep a concubine is very good.
It is not good to go by land.

* "Is it good to keep a concubine?" This question occurs eight times, and there are only two answers which would deter a man from doing it: for the answer "Do not keep a concubine" would have but little effect on his mind.

It is good for him to build this house.
It is tolerable for this child to be a money-changer.
If a shop be kept in the market, there will be prosperity.
If the tank be cut, it will be broken and destroyed.
It is good to plant the plantain trees.
If a garrison and fort be made, the country will be destroyed.

71. *Will this woman have children or not?*

To this woman children will be born and grow.
Do not keep a concubine.
It is good to go to a country by land.
This house to him is healthy and good.
It is good for this child to be a money-changer.
He who keeps the shop in the market will die!
If the tank be cut the under river will take away the water.
If plantain trees be put down there will be loss of life!

72. *Is it good to dig a well or not?*

If the well be cut the Ganges will spring up.
This female is barren.
It *is* good to keep a concubine.
To go to a country by land will bring calamity.
He who built the house, in one year will die!
If this child is a money-changer he will become a merchant.

He who kept the shop in the market will get sick.
If the tank be cut it will be useful, but be broken up.

73. *Is it good to go to the place of the rich or not?*

It is not good to go to the place of the rich.
If the well be cut it will not be profitable to put the Thulaa (lever).
The female will have three boys and three girls.
If the concubine be kept, quarrelling will come so as to pull the hair.
It is good to go to a place by land.
If this house be built for him he will acquire much.
If this child turn money-changer he will be robbed!
He who keeps the shop will gather.

74. *Is it good to buy a cow or not?*

To buy a cow is very good.
The rich man will give you half!
If the well be sunk the rock will appear.
This woman will bear a male and female!
If a concubine be kept she and the wife will agree!
To go to a place by land will produce quarrel and calamity.
If this house be built for him evil will come.
The money taken to be exchanged will be spent.

75. Is it good to form a partnership or not?

It is good to form a partnership, there will be profit.
If the cow be bought there will be increase.
By going to the place of the rich, quarrels will come.
If this well be cut it will never be broken.
This woman will bear a female!
If a concubine be kept she and the wife will have children.
By going to the place by land the thing desired will be gained.
If this house be built for him, FOUR! acquirements will be made.*

76. Will the lost four-footed life be found or not?†

The lost quadruped will be found.
It is profitable to form a partnership.
If the cow be bought it will die.
The rich man will give money.
If this well be made the hot season will not dry it up.
This woman will have one child and afterwards be barren.

* No.75, last line—"If this house be built for him, FOUR! acquirements will be made:" It is not improbable that this means many acquirements; but the following things are considered to be included; 1. Money, 2. Corn, 3. Law, 4. Children. It is common to say, "This is no secret, it is known to *four* people." "If you do not believe my word ask *four* people."

† "Will the lost *four-footed* life be found?" All kinds of *quadrupeds!*

If a concubine be kept vengeance will come and the family be ruined.

If any one go to a distant place his life will be in danger.

77. *Will the buried things be found or not ?**

The buried things will soon be found.

The quadruped in some way or other will be found.

By the partnership the principal will be recovered, but no profit.

If the cow be bought she will be barren !

If he go to the rich man to borrow he will lend.

If a well be made water will come, but the wall will fall.

This female will have one child.

If a concubine be kept she will have one child, and there will be great prosperity.

78. *Is it good to buy cloth to wear ?*

It is good to buy cloth to wear.

The buried things will be found.

The lost quadruped will be found.

If a partnership be formed damage will come.

If the cow be bought there will be much milk !

The rich man will not give.

If this well be digged it will always be used.

This woman is barren but will be healthy.

* " Will the buried things be found ?" The Tamul people under their own kings and governors had no security of property, and were consequently obliged to bury it in the earth or conceal it in some secret place. If a father died suddenly or in a distant country, and had not mentioned the place where the property was concealed, the above question would be asked by his children.

79. *Is it profitable to buy these undamageable goods?*

These goods will produce double.
It is good to buy cloth to wear.
The buried things will be found.
The lost quadruped will be found.
The partnership will produce double profit.
If the cow be bought she will become sick.
If you go to the rich man he will quarrel; go not.
If this well be made it will never dry up.

80. *Is it good to put the lever to the well?**

The lever will be productive.
These undamageable goods will be profitable.
If the cloth be bought a branch will take (tear) it.
The buried things will be found.
The lost quadruped will be found.
The partnership will produce quarrels and rancour.
If the cow be bought it will increase.
If you go to the place of the rich man he will give half.

81. *Is it good to buy the buffalo?*

If the buffalo be bought it will produce much.
If the lever be placed, for many reasons it will help.
These undamageable goods will be profitable.
The cloth will be torn by the branches.

* "Is it good to put the lever to the well?" This in Tamul is called the balance or thulaa. To the sign Libra also is given the same name. By this lever water is drawn up.

The buried things, though earnestly sought, will *not* be found.

To find the lost quadruped there will be confusion, but it will afterwards be found.

To form a partnership is very profitable.

If the cow be bought she will be stolen.

82. *Will he who went to sea return?*

He who went to sea will soon return.

If the buffalo be bought there will be much milk.

If the lever be placed the water will be insufficient.

This undamageable article will be cheap; buy not.

If the cloth to wear be bought it will take fire.

He to whom the buried things belonged will some way or other soon find them.

The lost quadruped through trouble will be found.

To form a partnership is not profitable.

83. *Is it good to put this child in the cradle?*

It is good to put this child in the cradle.

He who went to sea will return.

If the buffalo be bought sickness will come.

If the lever be placed it will produce much water.

By the undamageable goods the principal will be obtained with happiness.

It is very profitable to buy cloth to wear.

The buried things will not be found.

The lost quadruped, whatever is done, will not be found.

84. *Is it good to put down creeping plants?*

The creeping plants will be productive.

It is very good to put the child in the cradle.

He who went to sea will soon return.

To buy the buffalo is very good.

If the lever be placed the family will remove!

These undamageable goods are profitable.

By buying cloth to wear much will be gained.

The buried things, though earnestly sought, will not be found.

85. *Is the assembling (or combination) of the country good?*

The assembling of the country will bring sorrow.

It is good to put down the creeping plants.

It is good to put this child in the cradle.

He who went to sea will soon return.

If the buffalo be bought the calf will die.

If the lever be placed at the well it will break.

These undamageable goods will bring profit, but will be stolen.

If this cloth be bought there will be no sickness, the body will be well.

86. *Is it good to make a store-room to this house?*

If a store-room be made to this house there will soon be a marriage.

The assembling of the country is very good.

If the creeping plants be put down they will produce much.
It is not good to put this child in the cradle.
He who went to sea will return after some time.
If the buffalo be bought there will be increase.
If the lever be placed the plants will be destroyed.
By these undamageable goods the principal will not be recovered.

87. *Is it good to buy the market tolls?*

It is good to buy the tolls of the market.
It is not good for the houses to build a store-room.
By the assembling of the country there will be much rancour.
By planting creepers there will be much gain.
If this child be placed in the cradle (the milk) will not spring.
He who went to sea will return with sickness.
If the buffalo be bought the calf will die.
If the lever be placed there will be fear in the king's mind.

88. *Is it good to make the jewels for this woman?*

It is good to make jewels for this woman.
It is not good to buy the market tolls.
If a store-room be built, the hole (white ants) will rise.

Evil will come to the assembly through the King.
If the creepers be planted there will be no gain; they will die.
If the child be placed in the cradle, forebodings of death will come.
He who went to sea will become sick and die.
If the buffalo be bought there will be calamity.

89. *Is it good to buy a civet-cat?*

It is very good to buy a civet cat.
It is very good to make jewels for this woman.
If these market tolls be bought there will be loss.
If a store-room be built for the house it will be very good.
The assembling of the country will be divided into two parts.
He who plants the creepers will die!
It is not good to put the child into the cradle.
He who went to sea will be injured, but will return with gain.

90. *Is it good or evil to buy a brass eating dish?*

It is very good to buy a brass dish.
If a civet-cat be bought it will be productive.
It is good to make jewels for this woman.
It is very good to buy the tolls of the market.
If a store-room be built to this house, dissensions will come.
The assembling of the country is good.

It is not good to put down creeping plants, they will be destroyed.

If this child be placed in the cradle, it will get sick and die.

91. *Will he who went by land return?*

He who went by land will soon return.

It is good to buy a dish to eat off.

If a civet-cat be bought it will get sick and die.

It is good to make jewels for this female.

The renter of the market tolls will, with much difficulty, get the principal.

If a store-room be built for this house he will be sick.

The assembling of the country is bad, the inhabitants will disperse.

Through planting creepers there will be much help.

92. *Is it good or evil to call the woman who went into the country?*

It is good to call the woman who went into the country.

He who went by land will return with profit.

If an eating-dish be bought it will break.

By buying the civet-cat there will be much increase.

If the jewels be made for this woman, she will get the recompence of a courtezan!

If the market tolls be bought they will be very profitable.

If a store-room be built, much evil will come.

Good will come to the assembly of the country through the King.

93. *Is it good to adopt the child and give it saffron-water?**

It is good to adopt the child and give it saffron-water.

It is good to call the woman who went into the country.

He who went by land will soon return.

If an eating-dish be bought, there will be rice and milk.

The civet-cat will run away, buy it not.

By making jewels for this woman riches will come.

By buying the market tolls there will be fear through the King.

If a store-room be built there will be a marriage.

94. *Is it good to go to sea or not?*

It is good to go to sea.

It is good to give saffron water to the child and adopt it.

If the woman who went to the country be called, enmity will come.

He who went by land will return with enmity.

* "Is it good to adopt this child by giving it saffron water?" It is very common for a man who has no children, to adopt those of others, especially from amongst his relations. The ceremony is performed in the presence of the relations and head-man. The name of the person who adopts the child is given to the latter, and is inserted by the head-man in the village-book. The saffron water is then given to the child by the most respectable person present, and the transaction becomes valid, so that if the person were to die, the child would inherit the property.

If the eating-dish be bought it will be lost.
If the civet-cat be bought there will be gain.
If jewels be made for this woman she will wear a great number.
If the market tolls be bought there will be profit.

95. *Will the lost two-footed life be found?**
The lost two-footed life will be found.
By going to sea there will be profit.
If the saffron-water be given the child will be brought up moderately well.
If the woman who went to the country be called to come, she will not be there.
He who went by land will be some time before he return.
If an eating-dish be bought there will be much profit.
If a civet-cat be bought there will be much civet.
If jewels be made for this woman she will be married.

96. *Is it good or evil to buy cotton goods?*
It is very good to buy cotton goods.
The lost two-footed life will be found with difficulty.
He who went to sea will gain help, his going is tolerable.
If saffron-water be given there will be ill-will in bringing up the child.

* "Will the lost two-footed life be found?" refers to bipeds.

It is not good to call the woman who went into the country.

He who went into the country will soon return.

If the eating-dish be bought it will have to be pledged.

If a civet-cat be bought it will be stolen.

97. *Will there be rain or not?*

There will be plenty of rain, fear not.

By buying cotton goods the principal will be gained.

The lost two-footed life, after some time, will return.

He who went to sea will become sick.

The child who drank saffron-water will afford help.

To call the woman who went into the country will bring prosperity.

He who went by land will be sick.

To buy an eating-dish is truly good.

98. *Will he who went to trade in the camp return?*

He who went to trade in the camp will soon return.

The rain will fall in double quantity!

It is profitable to buy cotton goods.

The lost two-footed life will not be found.

The thing he went to sea for is bad.

The adopted child who drank the saffron-water will run away.

If the woman who went to the country return, the family will be ruined by a law-suit.
He who went to the country is in misery!

99. *Is it good to bore the child's ears?*

It is good to bore the ears of this child.
He who went to trade in the camp will come.
There will not be much rain: be alarmed!
Through buying cotton goods there will be ruin.
The lost two-footed life will be found in the desert.
The thing he went to sea for is moderately good
To adopt the child, and give it saffron-water, is not good.
If the woman who went to the country be called, her mother also will come.

100. *By this service will there be profit?*

There will be profit by this service.
It is good to bore the ears of this child.
Through going to the camp to trade there will be perplexity.
There will be no rain now, but afterwards it will come.
Through buying cotton goods misery will come!
The two-footed life that is lost will not come back.
He who went to sea was sick unto death, but it (the sickness) is gone.
The child who drank saffron-water is very good

101. *Is it good to make the water-course ?**

It is good to cut the water-course.
By this service there will be much profit.
If the ears of this child are bored it will prosper.
He who went to trade in the camp will return safely.
There will be an abundance of rain !
The cotton goods will produce double !
The lost biped will be found dead !
He who went to sea will gain much.

102. *Will there be war against this King ?*

There will be no war against him !
If the water-course be cut the water will not run.
By this service there will be no profit.
It is good to pierce the ears of this child.
He who went to the camp is trading.
In some places there will be rain.
If the cotton goods be bought there will be destruction.
The lost biped will not be found.

103. *Is it good to make a terrace to this house ?*

It is good to make a terrace to this house.
War will not come against this King.

* " Is it good to make the water-course ?" These little channels convey the water to trees, vegetables and small grain, and where an extra quantity is required, the cultivator dashes the water upon them with the foot, affording a good comment on Deuteronomy, 11th chap. and 10th verse, " Where thou sowest thy seeds and waterest it with thy foot as a garden of herbs."

If the water-course be cut the water will run.
By this service there will be profit.
It is not good to bore the ears of this child.
There will be calamity to him who went to the camp to trade.
There will be rain; and it will do much good.
It is tolerably good to buy cotton goods.

104. *Is it good to lend money on interest?*

It is good to lend money on interest.
It is good to make a terrace to this house.
They who went out against the King will be routed.
It is good to cut the water-course.
By this service there will be profit.
It is very good to bore the ears.
He who went to the camp will return well.
It will not rain; but the weather will be tolerably good.

105. *Is it good to buy a slave?*

It is very good to buy a slave.
It will be profitable to lend money on interest.
It is not good to put a terrace to this house.
This King's army will be routed.
If the water-course be cut the water will not run.
Good will result from this service.
It is not good to bore the ears.
He who went to the camp will return with profit.

106. *Is it good to dwell in this country?*

It is very good to dwell in this country.
It is very good to buy a slave.
It is bad to lend money on interest.
It is very profitable to put a terrace to this house.
War will come to this King.
It is not good to cut the water-course.
By this service there will be profit.
It is not good to bore the ears of this child.

107. *Is it good to buy this land?*

It is very good to buy this land.
It is not good to dwell in this country.
It is good to buy a slave.
It is good to lend money on interest.
It is very profitable to put a terrace to this house.
Against this King war will not come.
It is good to cut the water-course, the water will run.
Through this service there will be plenty.

THE

LAST DAYS OF KRISHNA

AND

THE SONS OF PANDU,

FROM THE

CONCLUDING SECTION OF THE MAHABHARAT.

TRANSLATED FROM THE PERSIAN VERSION,

MADE BY

NEKKEIB KHAN,

IN THE TIME OF THE EMPEROR AKBAR,

BY

MAJOR DAVID PRICE,

OF THE BOMBAY ARMY;

Member of the Royal Asiatic Society; of the Oriental Translation Committee; and of the Royal Society of Literature.

THE

LAST DAYS OF KRISHNA

AND

THE SONS OF PANDU

FROM

THE CONCLUDING SECTIONS OF THE MAHABHARAT.*

THE authors to whom we are indebted for our information on the subject of this eventful story, continue their relation in the following terms:—After his stupendous victory over Jerjudehn† and the sons of Kourû,‡ Rajah Judishter,§ and his four brothers, continued to exercise the sovereign power without competition, for a period of six and thirty years. At the expiration of that period, several omens of an inauspicious character began, however, to make their appearance. Furious and adverse winds arose, driving before them even stones and rocks; animals, whose appearance on the right hand betokened good fortune, exhibited themselves on the sinister quarter, and such as ought to have appeared to the left, passed upon the right: the waters ascended contrary

* مہابہارت † جرجودھن ‡ کوروان § راجہ جدشتر

to their course; the sky rained fire, and ashes, and half-burnt cinders; at other times, in a perfect calm, and when it could not have been occasioned by the march of armies, or other multitudinous bodies, clouds of dust arose in such masses as to obscure the light of the sun: it afforded neither light nor radiance; and around that luminary, also, might be observed what had the appearance of a stupendous dome,* or arch, and on every side of it a circle of dark stars, or shots, in the very middle of the day; these were followed, at intervals, by other portents which fill the hearts of men with sorrow and alarm.

The sons of Pandû,† and the whole of the people subject to their authority, thrown into consternation by the appearance of these prodigies, became assured that they must prognosticate some fearful calamities; and it was at such a crisis, (while the illustrious members of the family were one day seated in the midst of their nobles) that a person arrived from Duarka,‡ with intelligence that the Jadous,§ the kindred of Krishna,‖ so called, had been drawn into civil conflict, and had all perished by the sword. The Rajah, and his people, were overwhelmed with affliction by the intelligence; and the following day, having called together the great men of the country, the Rajah proceeded to state to them the

* كنبذ † پاندوان ‡ دوارکا

§ جادوان perhaps Magi. ‖ کرشن

accounts which had reached him, testifying equal grief and apprehension, lest some fearful calamity might have happened to their adored Krishna. Several of these grandees expressed an opinion that such information was not to be relied upon, considering it very improbable that any events of such a nature should have occurred when Krishna was present. They therefore intreated him to calm his apprehensions until the truth should be ascertained. To put the matter out of doubt, Rajah Judishter accordingly signified a desire that some person might be dispatched to Duarka, in order to obtain positive information as to the state of affairs with Krishna, his brother Balbehdder,* and the rest of the family.

Here Rajah Jemenjah† demanded of Bishempayina,‡ what it was that could have occasioned this unnatural and sanguinary conflict among the Jadous, notwithstanding the presence of such a leader as Kessou.§ When six and thirty years had expired of the reign of Judishter, and the sons of Pandû, replied the sage, in consequence of the malediction of certain Brahmins,

* بلبهدر

† راجہ جمنجہ N.B. This personage appears to have been the third or fourth in descent from Krishna, and the narrative is carried on in a dialogue between him and his instructor, who was a disciple of Beyaussa, the author of the Mahabharat.

‡ بشم پاین

§ کیسو one of Krishna's thousand names.

heard from the three Brahmins, and deeply regretting what they had done, returned to their homes in the city. The circumstance in a short time became known among the inhabitants, and occasioned some alarming apprehensions. Krishna was also apprized of the portentous prediction, and his observation was, that whatever was the will of God would surely come to pass. He said no more, and betook himself to his home.

The very next day, or very shortly afterwards, a piece of iron, of the precise description foretold by the Brahmins, was discharged from the bowels of Sampa or Samba, that very thing which was to consummate the doom of the race of Jadou. In shape, it was similar to the club made use of, and wielded round the head, by Athletæ,* and others whose profession it is to exhibit feats of strength.

The appearance of this prodigy was early reported to Oukra Sing,† who directed his smiths to take the ominous substance in hand, and by filing reduce it to nothing. They accordingly set to work, and scattering the filings among the sands on the sea shore, continued to make use of these files, until the substance became something less than the palm of a man's hand; but when they found that all their endeavours to reduce it

* كشتي كير

† اوكرسين the reigning sovereign of Duarka.

to a smaller size were unavailing, they cast the remaining part into the sea. The filings which they had thrown among the sands produced a sea weed,* or something of that kind growing along the sea shore.

This done, it was proclaimed throughout the city, that Rajah Oukra Sing, and Krishna, and Balbehdder, had joined to prohibit the use of inebriating liquors, under the penalty of death; it being, at the same time, announced that any person detected in transgressing this ordinance of the reigning powers would be impaled alive, together with all his family. Hence, as might have been expected, the people very generally abstained from drinking, their terror of detection being so great, that they durst not even pronounce the very name of the proscribed beverage.

Not long afterwards, there was seen a fearful apparition, in the form of a human being, whose complexion was a mixture of black and yellow, his head bald, and all his limbs distorted, supposed to be the angel of death,† prowling about Duarká, and presenting himself at the doors of the inhabitants, to their infinite dismay and terror. Nevertheless, when assailed by their arrows, the apparition vanished in a manner that none could ever tell what it was, or whither it went.

Tremendous hurricanes then arose, tearing up whole forests by the root, and carrying away both man and beast. The dwellings of the inhabitants became infested

* بوج † موت

with rats to such a degree, that thousands of thousands filled every house; in short, nothing could be laid aside for keeping that they did not either carry off or destroy. The market places were completely over-run by these pestilent animals, which eat off even the hair and beards of the men, while asleep. The nightingale and the Sharek* were both scared by the noise of the rats, and the hootings of the owl, and continued their wailings both night and day. The owls flocked to the houses also in immense numbers, filling the air from night to morning with their doleful cries from the terraces.

The time was also remarkable for monstrous births in a variety of shapes: kine brought forth asses; swine brought forth colts; dogs produced cats and weazels, rats or mice. Vice and profligacy in every shape, and to an alarming degree, pervaded the whole race of Jadou. The poor man and the devotee were equally exposed to every species of abuse. Neither learning, nor the instructors of youth, were any longer the object of respect. Men were over-ruled by women; fire gave no light, and flame burnt black and blue. The sun at rising and setting was surrounded by thousands of thousands of headless human forms,† which, sword and spear in hand, appeared engaged in mortal conflict, the whole

* شارک a sort of nightingale. I have thought it to have been the miner, a well known talking bird in India.

† تول or راسو

people contemplating the fearful spectacle with astonishment and consternation.

The skins employed to repose upon by Joguies and other devotees, they found, if quitted even for the shortest interval, changed into maggots, or other vermin. The moon was eclipsed* on its twelfth day, and the sun on the twenty-seventh day of the moon. Observing this latter phenomenon, Krishna remarked, that these untimely eclipses of the sun and moon had occurred before during the war of the Mahabarat, and this was the second instance, in a period of six and thirty years which had since elapsed. At that time, he said, a curse had been imprecated upon him by Kandahâry,† for the part he had taken in the death of Jurjudehn and the sons of Kourû. Prodigies such as these, he added, occurred at the crisis of the destruction of that race, and their present occurrence probably foreboded some similar catastrophe.

On a subsequent night a proclamation was issued by Krishna, that the whole of the people should repair on the following morning to the sea-shore, there to perform a service of devotion to the deity‡ they worshipped. That same night there appeared at Duarka a black woman, clothed also in black, with yellow teeth. This apparition went from house to house grinning at the inhabitants to their infinite dismay, and when they

* Qr. گرفت‌شد † کاندهاري ‡ تيرت يعني معبد

attempted to seize it vanishing from one place to shew itself at another, until it had made a circuit of the whole city. The jewels of the women and the arms of the men were at the same time carried off by evil spirits, without the possibility of recovery. The Chakra* or discus of Krishna, was taken up to heaven in sight of the people, who gave way to the loudest expression of grief on the occasion. Dâreka,† the elephant driver‡ of Krishna, having harnessed the horses to the car of his master, the animals made a sudden spring, and bearing the car into the air, crossed the sea, and disappeared for ever.

The device on the standard of Balbehdder, the brother of Krishna, was a taur,§ or toddy palm, and that on the standard of Krishna was a symourg, or phœnix; both these figures were suddenly seen to separate from the standards on which they were delineated, and rising into the air, vanished from the sight for ever. Voices were also heard in the air, calling upon the people to be "up and away." Similar voices were heard also in the dwellings of the inhabitants.

In obedience to this proclamation of Krishna, the inhabitants of Duarka proceeded on the day proposed to the sea shore, by every species of conveyance, and provided in splendid abundance with every requisite to testify their devotion to the god of their adoration. On

* چکر † دارک ‡ Qr. بہلبان § تار

that very day a personage of the highest distinction among the race of Jadou, who bore the name of Oudhou,* and who was without a rival in prudence, piety, and every virtue that could adorn the mind, unexpectedly besought and obtained the permission of Krishna, to withdraw into the northern regions. This person is said, through the intensity of his devotion, to have become so enrobed in light, that the spot where he stood appeared illuminated as if it were the effect of fire.

When, on this occasion, the people had taken their places in the order arranged for them, they were directed by Krishna, as an indispensable preliminary, to make a distribution to the Brahmins of every kind of refreshment, meat, and drink, and confectionary. When these refreshments had been properly arranged, a certain individual of the Jadou tribe, carrying in his hand a jar of liquor, had indulged to such excess, that he became brutally intoxicated; and in this state, pouring a small quantity of the liquor into the palm of his hand, he dared to sprinkle it over the food intended for the Brahmins: the latter, of course, abstained with abhorrence from tasting any part of it; and Krishna, in consequence, directed that the whole should be thrown to the monkeys.

The jugglers and singers, the music both vocal and instrumental, now struck up on every side, and the whole

* اودهو

of the people, who in consequence of the prohibition had abstained for some time from the use of liquor, now that they had received permission, proceeded to indulge themselves without restraint. The divine Krishna, on his part, presided over a splendid circle, composed of whatever was noble and illustrious among the race of Jadou. Such were Oukra Sing, the reigning chief, and Balbehdder the elder brother of Krishna and Beyrû,* and Sautek, and Kerretburma,† and Purdeman,‡ and Nesset,§ the sons of Krishna, and numerous others who graced this magnificent assembly with their presence; and but few of any name among the tribe were absent on this occasion. When the assemblage seemed complete, and the different chiefs had taken their places, Balbehdder, who as already noticed, was the elder brother of Krishna, and who is described as the grand promoter of drinking, now gave orders that jars of wine or other liquors should be brought in, and arranged before the several guests, who immediately formed into small separate parties, for the better convenience of social conversation. Thus Balbehdder and Kerretburmâ sat together; Purdeman with Sautek and Serna,‖ the younger brother of Krishna.

Of these, Sautek becoming early intoxicated, and directing his eye towards Kerretburma, called to his friends to observe the insolence of that boastful and arrogant

* بیرو + کرت برما ‡ پردمن

§ نست ‖ سرنا

Tchetry,* dilating on the exploits performed by himself and Ashoutehâma,† against a band of beardless boys, and the glory of having butchered so many undefending mendicants. Purdeman loudly applauded the remark of his brother; and Kerretburma, by this time also considerably heated with what he had been drinking, addressed himself to Sautek, and demanded if it became him to be sarcastic, or to indulge in such remarks, who had stolen the light of Serwaudet.‡ Here Krishna beckoning to Sautek, hinted to him to relate the fact of Kerretburma having murdered Setrâjut,§ and robbed of the mysterious jewels, of which he was the possessor. The circumstance of this transaction are then described in the following terms.

Setrâjut was a person of the Jadou tribe, who had a younger brother of the name of Bebber Sing.‖ The former had distinguished himself in an eminent degree by his zeal in the adoration of the sun, and that luminary was so attracted by the fervour of his devotion, that it bestowed upon him a gem of such transcendant lustre as to rival its own radiance.

* چهتري † اشوتهامار ‡ سروادت

§ ستراجت N.B. It is remarkable that the exterminating war of the Mahabharat, and the slaughter at Duarka, should have originated, the former in a gambling transaction, and the latter in a drunken debauch.

‖ ببرسين

Setrâjut suspended this unrivalled jewel to his neck, and as he was on some occasion proceeding on a visit to Krishna, and such a splendor was diffused around him, that the attendants concurred it could be no other than the sun himself coming to see their master, and so announced him. Krishna told them with a smile, that it was not indeed the sun, but Setrâjut, and that the surprising radiance which they had observed, was produced by a jewel which he wore on his neck, and which had been presented to him by the sun. When accordingly Setrâjut had entered, and seated himself among them, they began to interrogate him them on the subject of his extraordinary gem, and he told them without hesitation that it was a present from the luminary which he adored; neither did he conceal from them some miraculous properties which belonged to it: such as that it gave to the ground on which it beamed the value of twenty ass loads of gold; that it protected the person who bore it from pain and affliction, and from the bite or sting of snake and scorpion, and every other noxious reptile whatever. It possessed many other virtues, which he did not, he said, think it necessary to enumerate; but he had already said enough to awaken the wonder and admiration of his hearers.

Having left the presence of Krishna, Setrâjut returned home; and shortly afterwards he received a message from Krishna, importing that Oukra Sing, their common chief, had signified his desire to be possessed of the

jewel, and advising him, as it was an article of such extraordinary rarity that crowned heads were alone worthy of its possession, to send it to the presence without delay. The answer of Setrâjut was conceived in the following terms:

" You have every thing at command; but as for me, after years of devotion to the sun, this jewel has been bestowed upon me, as a proof of the approbation of the deity whom I adore, and while I have life I will never resign it to any one."

This reply was conveyed to Krishna, and he said no more on the subject.

One day, however, the brother of Setrâjut, the Bebber Sing above noticed, took it into his head to place this jewel on his neck, and having mounted his horse, and paraded some time before the entrance of Krishna's dwelling, rode out to hunt on the neighbouring plains; but here a lion crossed his path, and although he drew his sword to defend himself, with a stroke of his paw killed him on the spot. Seeing the jewel at his neck, the lordly animal seized it with its mouth, and went its way. It had not, however, proceeded far, when it met with a bear, and in the conflict which ensued the lion was killed. The jewel thus came into possession of the bear, by which it was conveyed to its den. As many days now passed without any intelligence of Bebber Sing, people did not scruple to assert that Krishna had murdered him, and stolen the jewel.

The foul slander which was in circulation against him, was communicated to Krishna, and excited the deepest indignation in his bosom. Forthwith taking with him some of the most expert tracers of game, he followed the footmarks left by Bebber Sing's horse, until he came to the spot where lay the rider's lifeless body, with every indication that he had been slain by a wild beast. The track of the lion was sufficiently distinct, and they followed it carefully to the spot where they found the carcase. They lastly traced the footmarks of the bear until they came to the mouth of a large cavern on the side of a mountain. Here Krishna told his attendants that he should enter the cavern alone, where probably he should find the jewel of which they were in search.

From this they in vain endeavoured to dissuade him, as he persisted in his determination, directing them to remain at the entrance of the cavern for twelve days, and if at the termination of that period they saw nothing of him, they might return to Duarka.

Krishna entered the cavern accordingly, and having proceeded some distance within, the first object he beheld was a female of exquisite beauty, seated by a cradle containing an infant child, and above the cradle was suspended the jewel of which he was in search. As soon as she saw the intruder, the female uttered a loud cry, which reaching the ears of the bear Jamounet, or Jamounta,* who was the father of the damsel, the latter

* جامونت

rushed to the spot and commenced a furious combat with Krishna, which was continued, with little intermission, for a period of eight and twenty days. On the eight and twentieth day, however, victory declared for Krishna; his antagonist, in acknowledging his defeat, assuring him that, with the exception of Rama, he had never before met with a conqueror. Now, therefore, that he had experienced the matchless power of his arm, he had no difficulty in giving him the glory, he besought him to pursue his vengeance no further, for that he submitted to become his vassal. Krishna forebore accordingly from further molestation, and Jamounta, together with his beautiful daughter whom he presented to him for his wife, delivered to him the mysterious gem, the object of such avidity, with a variety of other precious rarities, of which he thus made an offering to his conqueror.

Krishna, with his new bride, the jewel, and other rarities, now quitted the cavern of Jamounta; his attendants having departed, when, at the expiration of twelve days, they found that he did not return according to promise. On reaching Duarka, they communicated all that they knew of the fate of Krishna, to his father Basdeu, to his brother Balbehdder, and to his wives and children, and other relatives; and his disappearance produced in the whole of Duarka the deepest sorrow and affliction. Setrâjut and his brothers were exposed to the most bitter reproaches, as having by these slanderous reports occasioned the distress; and they were preparing to mourn

for his loss, when to their universal delight their favourite Krishna appeared once more among them.

The people of Duarka being now called together by Krishna, he delivered to Setrâjut, in the presence of the whole assembly, the jewel which had occasioned such unjust suspicions; the men who had attended him in his search, bearing testimony to all the circumstances which had been discovered of the fate of Bebber Sing; his death by the lion, and the death of the lion by the bear. Setrâjut expressed the deepest regret for the suspicions which he had so unjustly entertained of the conduct of Krishna, at whose feet he now fell imploring forgiveness: and as some atonement for what had happened, together with the mysterious jewel, offered him the hand of his daughter Setbahamah.* Krishna accepted of the damsel, but declined the jewel altogether.

At a subsequent period, while Krishna was absent on a visit to the sons of Pandû, at Hastnapour, Kerretburma, availing himself of the opportunity, employed his brother Setdeu,† one night to murder Setrâjut, and bring away the solar gem. Setbahâmah, the daughter of Setrâjut and wife of Krishna, having caused the body of her father to be preserved in a vessel of oil, made the best of her way to Hastnapour, where with bitter lamentation she announced to her husband the murder of her father. Immediately calling for his charger,‡ and

* ستبہامہ † ستدیو ‡ کرت

mounting, with Setbahamah behind him, he proceeded on his return to Duarka.

The brother of Kerretburma, apprized of the approach of Krishna, and aware that the murder of Setrâjut would be fearfully avenged upon him, consigned the jewel to another brother of the name of Egrour,* or perhaps Egrider, and mounting a mare of matchless speed, betook himself to flight. Krishna, on his part, hearing of the flight of Setdeu, again mounted the same charger, and taking his brother Balbehdder along with him, set off in pursuit of the fugitive. Having rode four hundred kôsse on the same day, and his mare being disabled from going any longer, Setdeu was compelled to dismount, and continue his flight on foot. Soon afterwards Krishna came up, and finding that the fugitive had quitted his mare, also dismounted, and continued the pursuit on foot. As he ran eagerly along, he soon overtook the murderer, and with a single stroke of his chakra severed his head from the body: but although every part of his vesture was carefully examined, not a vestige of the jewel could be discovered.

Shortly afterwards, Balbehdder also came up, and abruptly demanded of his brother what he had done with the jewel: Krishna truly replied, that after the minutest search he had not been able to find any thing of it. Hence, conceiving a suspicion that his brother had in-

* اکرور

tentionally secreted the jewel, Balbehdder became displeased; and immediately separating from Krishna, withdrew towards Terhut,* at this period under the dominion of a certain Rajah Chung.† The latter conducted him to his palace with every demonstration of respect, and there he continued to be hospitably entertained for a considerable time. At this crisis, Rajah Jerjudehn was residing at Hastnapour, and hearing that Balbehdder had taken up his abode at Terhut, also repaired to that place; where he long remained under the tuition of Balbehdder, by whom he was instructed in the use of the mace, war club, or battle axe.

On his separation from Balbehdder, Krishna returned to Duarka; from whence, when he heard of his approach, after having slain his brother, Ekrour now fled with precipitation, taking away with him the innocent cause of these jealousies, the precious solar gem. The flight of this personage was succeeded by a long and distressing drought at Duarka, in consequence of a malediction which, on her grief at his absence, his mother had prevailed upon a certain devotee to invoke upon the land. When the rains had been thus for a long time alarmingly withheld from the country, the people presented themselves before Krishna, and implored relief. Krishna, impelled by the extremity, sent messengers to recal the fugitive, and such was the language

* ترهت † چنگ

of conciliation employed, that he was finally prevailed upon to return to Duarka; and then, on being conducted to the presence of Krishna, after many apologies, he offered to place in his hands the much contested jewel. Krishna, however, again declined acceptance, and returned it to Ekrour.

Basdeu, the father of Krishna, when it was ascertained that the jewel was still in the possession of Ekrour, dispatched without delay a request to Balbehdder, that he would return to Duarka; and the messengers being at the same time charged with explanations from Krishna on the subject of the jewel, Balbehdder became ashamed of his unjust suspicions, and returned accordingly to Duarka, where, through the intervention of their common father Basdeu, he became cordially reconciled to his brother, with whom he continued to a distant period to live on terms of the greatest amity, and in every species of enjoyment.

Resuming the subject, from which the above is so large a digression, the historian proceeds to relate, that when, during the angry discussion between Sautek and Kerretburma, Krishna demanded, with some asperity, of the former why he hesitated to repeat the story of Setrâjut, Setbahâmah, the daughter of that personage and wife of Krishna, bursting into tears at the name of her father, placed herself before Krishna, and indignantly demanded, if then it was with his permission that these men had murdered her father? Krishna spoke not a word;

but Sautek arose, and addressing Setbahâmah, desired her to suspend her grief, for that he would amply avenge upon these miscreants the blood of her father. "This Kerretburma," continued he, "is the man that, in conjunction with Ashutâhama, unjustly slew the son of Droopede and Sekahnde,* with Dereshtedeman,† and so many thousand more blameless and innocent individuals. Their years are numbered; and for the blood thus cruelly shed, will I exact the most awful account." Having thus said, he drew his sword, and advanced towards Kerretburma; the latter also placed his hand upon his sword, and was in the act of rising from his seat, when with one unerring sweep of the sword of Sautek his head fell to the ground.

Several of the kindred of Kerretburma now rushed upon Sautek, and many of them fell by his hand. Those who sought to avenge the death of that chief were, however, formidable in numbers; and as their attack was exclusively directed towards his destroyer, the friends of Sautek were not less eager to hasten to his support. At such a crisis, observing that the uproar was assuming a very alarming appearance, Krishna arose and endeavoured to pacify or allay the fury of the combatants; but neither command nor remonstrance was availing. The relations of Kerretburma continued to press upon Sautek; and although his brother Purdaman

* سهکندي † درشتدمن

rushed courageously to his assistance, and put to death many of his assailants, the two gallant brothers were finally overpowered, and slain in the very presence of Krishna. The rage of the latter was now fully excited, and he arose to avenge the death of his sons.

It appears that on this occasion Krishna was entirely unarmed, and the only substitute that offered was the sea-weed already noticed, which grew among the sands. Some of this he now tore up, and with it smote the destroyers of his children, all whom he could reach dying on the spot. Others now flew to assail the life of Krishna, but all who approached within the sweep of his branch of sea-weed, fell to rise no more. The people in general now ran to furnish themselves with this singular material for slaughter, and armed with this alone rushed to mutual destruction, inevitable death awaiting all that came within its reach; father against son, and son against father, and brother against brother, and kindred of every degree against kindred, combated with the same material, until all perished to the last man. Such in short was the fatal result of the malediction of the three Rehkkisers.

In this tumultuous conflict fell, among thousands of others, the sons and grandsons of Krishna; whose affliction it would be difficult to describe, when he beheld among the slain the mangled bodies of his sons Purdaman, and Samba, and Chardepas,* and the son of

* چاردپس

Purdaman, Anerdeha,* and Gada,† another of the brothers of Krishna, including the greater part of his illustrious kindred. While thus absorbed in sorrowful contemplation of the spectacle before him, Dârek, the charioteer of Krishna, intimated to his lord, that just as the tumult was commencing, he observed his brother Balbehdder quit the assembly and disappear. Peradventure, he said, the calamity which proved fatal to so many others might have extended also to him. Aroused by the hint, Krishna directed that his car might be brought, and mounting forthwith, accompanied by Beir,‡ another of the chiefs of the Jadou tribe, and his charioteer seated in front, proceeded in quest of Balbehdder. They had not proceeded far when they discovered him of whom they were in search, seated under the shade of a Bur, or Banyan tree, with his eyes closed, and totally absorbed in meditation.

Krishna and his companion approached in silence, and quietly seated themselves beside him, his thoughts being so entirely engrossed on other objects, that he seemed unconscious that any one was by. Here Krishna addressing himself to the charioteer, said, " Thou hast witnessed all that has befallen this people; begone, therefore, and make the best of thy way to Hastnapour, to the presence of Rajah Judishter, acquaint him with all that thou hath seen, and intreat that Arjun may as

* انردها † کد

‡ بیرجادوان The Pair or patron saint of the sons of Jadou. Qu.

soon as possible be sent to Duarka." Dârek, accordingly, mounting the car of his master, proceeded with all speed in his power to Hastnapour.

On the departure of Dârek, Krishna turning to the Jadou chief, by whom he was accompanied, said that he also had been a sorrowful witness of the recent disastrous scenes. It was his request now, that he would immediately return to the city to provide for the protection of their dwellings, lest a lawless banditti, taking advantage of the absence of its defenders, might pillage the place and abuse the women. He added, that his father Basdeu, who had not quitted Duarka on the day of the disaster, would also require his attention. As he was hastening towards Duarka, however, this Beir, or whatever else was his name, was encountered by a drunken fisherman, who beat him to death with a bunch of the fatal sea weed. The circumstance having, by some means or other, been made known to Krishna, he then said to Balbehdder, that as he was apprehensive that the city might be exposed to injury from lawless depredations, it was indispensably necessary that he should repair to Duarka. He requested, however, that Balbehdder would remain where he was, without stirring from the spot, until his return, which he assured him would not be delayed a moment longer than was necessary.

Returning to Duarka accordingly, Krishna hastened to the presence of his father, who was now, for the first time, made acquainted with the awful story of that san-

guinary and unnatural conflict which had involved the race of Jadou in total destruction. The venerable *Basdeu*, on information of the disaster which had thus bereaved him of so many cherished relatives and friends, became overwhelmed with sorrow, to which he gave expression in the bitterest lamentation. "Alas, my father," interrupted Krishna, "the calamity which we deplore may indeed be considered a disaster of unparalleled magnitude, since it has terminated in the annihilation of a whole people. Nevertheless, this is not a time for the indulgence of such useless sorrow. I rely upon my father's care to provide that these unhappy women shall be protected from injury, until the arrival of Arjûn, whom I have already dispatched my servant Dârek to bring to Duarka; and that Arjûn will soon be here, I have the fullest expectation. In the mean time I am compelled to leave you to repair to Balbehdder, who is anxiously awaiting my return. Twice has it been my destiny to witness the destruction of a whole race of people; first, that of the sons of Kourû, and in this last instance, that of my own peculiar tribe and people, the race of Jadou. Thus bereaved of my children and friends, it cannot be expected that I should ever again appear at Duarka; and my determination is therefore taken, with my brother Balbehdder, to retire into the solitude of the forests, there to devote the remainder of my days to the adoration of the Supreme. He had embraced his father's feet, and was about to

depart, when his attention was arrested by a most piercing outcry among the women: a paroxysm of grief which he could only endeavour to appease by reminding them that against the will of God, and the dispensations of providence, all human remedy was unavailing; their only resource was resignation. As an inducement, however, to cease their lamentations, he assured them that Arjûn would be with them on the following day, whose presence would be sufficient to dispel every sorrow.

Having thus spoken, Krishna, bidding a last farewell to his father and all Duarka, quitted the place for ever, and returned to the spot where he had left Balbehddar. He observed that his brother continued seated, and resting against the tree in the same motionless position as when first discovered. But while he was thus looking on, he perceived an enormous white snake issuing from his mouth. The monstrous reptile exhibited on its appearance not less than a thousand heads, and making for the sea-shore, left Balbehdder a lifeless trunk under the shade of the Bur tree. Krishna further observed the sea assuming the form of a Brahmin, and coming to meet the serpent, which he saluted with expressions of ardent welcome. Innumerable serpents from the internal regions of the earth, such as Bassek,* and Kerkoutek,† and Beyrun,‡ and Pudma,§ and among others might be distinguished Dertarashet and Burrun,‖

* باسک † کرکوتک ‡ بیرن § پدم ‖ برن

this latter described as the genius* presiding over the waters, crowded also together to meet that form which must now be understood to have been the soul of Balbehdder. The white serpent, however, continued its progress into the sea, into the depths of which it finally plunged and disappeared.

Thus an eye-witness of the exit of Balbehdder, Krishna, a prey to sorrow, retired into a neighbouring forest district; and there seating himself upon the earth, with his head resting upon his knees, he ruminated at leisure on the course of these melancholy events. "The curse," said he to himself "which Kandahâry imprecated against, has at last overtaken me." He had been moreover forewarned, on some occasion or other, to be careful of the sole of his foot, because if any mischief ever occurred to him, that would be the direction in which it would come. These circumstances, we are told, have been noticed in the nineteenth Pourb,† or book of the Mahabharat. In conclusion, the whole race of Kouru, as well as that of Jadou, having been thus exterminated, Krishna said, that it now became his business also to quit the world.

Having chosen his place of rest apart on the Jungue, Krishna seated himself, laying one foot across his knee, and first bringing his soul and intellectual faculties to a common centre in the heart, he thence transferred them

* موکل † پرب

finally to the crown of his head. Such was the posture in which he had placed himself, when a hunter, with his bow and arrows, came accidentally to the spot; and at a little distance among the underwood, perceiving the sole of Krishna's foot, which rested across the knee, he conceived it was the foot of some wild animal, and letting fly an arrow, lodged it in the foot of Krishna; and here we are apprized that the point of this arrow was made from a portion of that identified wedge or piece of iron which had been discharged from the bowels of Samba, as described in another place.

Continuing to suppose that the object at which he had drawn his bow was some animal of the chase, the hunter ran up, and when he neared the spot, his astonishment must have been great, when, four-armed and clad in his saffron robe, the form of the immortal Krishna presented itself. Immediately throwing himself at the feet of Krishna, and explaining the nature of his fatal mistake, the hunter implored forgiveness. Krishna, with many soothing expressions, endeavoured to allay his distress, finally dismissing him with these words: "Go thy way, for thine is not the blame."*

It is here again stated, that the piece of iron which was the material of the fatal arrow-head was that which by order of Aukra Sing, the Rajah of Duarka, had been as far as possible reduced by filing, but the remnant of

* تاواني

which had been cast by the people into the sea. It so happened, that a fish should have swallowed this identical bit of iron, and the same fish being caught by some of the fishermen on the coast, was by them sold to the hunter; on opening the fish, the iron was found in its belly, and it was shaped by the hunter into the same arrow-head, which was thus destined to be fatal to the otherwise immortal Krishna.

On the departure of the hunter, a resplendent light arose from the form of Krishna, which diffused its lustre through the whole space from earth to heaven; and we are told by the poet, that on this memorable occasion the now expiring hero was attended by Ashwinikomâr.* the eight Pess,† the eleven Rudras,‡ the twelve suns, the forty-nine angels of death,§ the thirteen Basdeuas,‖ together with Nâred, and innumerable Sidhas,¶ Kundrupas,** with Beswauss,†† and Chetter Sing, and other Apsara,‡‡ as well as Deutas or deified spirits of every class among the immortals, who now hastened to conduct the soul of Krishna to the abodes of the blessed. It is added, that the same light which shone over the house of his father Basdeu at the period of his birth, was that

* اشونی‌کمار	+ هشت‌بس	‡ ردر
§ موت	‖ بسدیوا	¶ سدهان
** کندربان	†† بسواس	‡‡ اپسرها

Note that Kundrupas and Apsara are known to have been of the class of celestial spirits co-ordinate with angels perhaps.

which now illustrated the departure of Krishna, with whom it disappeared from the earth.

The celestial spirits who descended to become the escort of Krishna to the region of bliss, united to the utmost in enumerating the virtues of the hero, whom they thus attended to the sphere of Indra; by whom he was received with boundless joy, and conducted to the limits of his sphere of the heavenly system. Then Indra quitted him with the observation, that so far he was permitted to accompany him, but no farther; and Krishna was thus left to pursue his celestial course by himself.

Having, as formerly indicated, in concurrence with the orders of his master, made the best of his way to Hastnapour, Dârek, the charioteer, the moment he reached that capital, hastened to the presence of Rajah Judishter, in reply to whose interrogatories he briefly announced the entire destruction of the race of Jadou. So completely shocked was the Rajah by this intelligence, that he instantly swooned away; but coming again to himself, he desired that Dârek would relate to him circumstantially all that he knew of this fearful disaster. Accordingly Dârek proceeded to describe without reserve all the circumstances of the fatal conflict, without omitting the curse of the Rehkkissers, in which it appeared to have originated, and thus terminating in the destruction of an entire race, consisting of so many renowned and illustrious branches. Rajah Judishter and his brothers

listened to the dismal narrative with sensations of alarm, so much so, that although among the living they appeared like dead men.

Arjûn was the first to speak: he demanded of Rajah Judishter that he might be permitted to proceed immediately to Duarka, in order to ascertain the fate of Krishna and his father Basdeu, as well as the real extent of the disaster, and its consequences. This permission he obtained without difficulty, and he accordingly made the best of his way to the scene of the recent tragedy. On his arrival at Duarka, Arjûn found that city "like a widow mourning for the loss of her husband. Bereaved of the presence of Krishna and Balbehdder, and his other illustrious friends, it appeared to him overshadowed by a gloom far more appalling than he had been prepared to expect; and he could not restrain himself from giving loud expressions to his grief. At the same time the sixteen thousand and eight wives* of Krishna no sooner sat eyes on Arjûn, than they commenced all at once such piercing lamentations as filled the whole city with uproar and consternation, all having lost either husband, or son, or father, or brother, in the late catastrophe.

On witnessing this scene of mourning and woe, Arjûn seems to have yielded to despair, and for a time to have

* This number seems to bear some reference to the *thousand and eight* names of Krishna, being sixteen wives to each name, and one each to the surplus.

lost all powers of body and mind; but when he had continued in this state for some time, unable to determine in what manner to act, he at last in some degree was restored to his faculties, and he asked where it was that he should find Basdeu. The women directed him to the spot which the aged chief had selected for his abode. He was found by Arjûn in a reclining position, but the moment he saw him approach he arose, and Arjûn running to embrace his feet, the sight of his favourite friend brought to his recollection afresh the perfections of his heroic son. A paroxysm of grief ensued, and he was for some time unable to speak; neither could Arjûn restrain himself from lamenting aloud; and this coming to the ears of the women of Duarka, they rushed with hair dishevelled to the presence of Arjûn, and raised such a sorrowful outcry, as spread through the city such an example of distraction as the world had seldom, if ever, witnessed before.

After some time, the tears of Basdeu subsided in some degree, and he began to apostrophize with Arjûn on the loss of his friend. "Alas Arjûn," said he, "what is become of my friend—whither is the hero gone, who slew the wicked demons, and subdued so many puissant monarchs!" When he had been suffered, however, to indulge sufficiently in these ebullitions of grief, Arjûn ventured to ask if he could explain the cause which had produced such lamentable results—and he stated in reply that all had arisen from the senseless dispute between

Sautek, whom he designated as the disciple of Arjûn, and Kerretburma. "To the language employed between these two persons," said he, "is to be ascribed the total destruction of the stock of Jadou. Nevertheless, I am compelled to assert that the principal blame rests upon Sautek alone; since Kerretburma and the other combatants were inadvertently drawn into the fatal and unnatural conflict. It is, however, not to be forgotten, that although more remotely, the mischief had its origin in the malediction of the three Rehkkissers. Thus bereaved of my heroic son, the destroyer of so many oppressive demons, the conqueror of so many powerful sovereigns, of Kaunsa,* and Keissy,† and Seispal,‡ and Ahelkeb,‖ and Kaljûn,§ my sorrows must be permitted to take their course; and although I know them to be unavailing, I yield myself an unrestricting victim to my griefs. From the time that he left me, I have neither eaten nor drank; but he assured me at parting that Arjûn would soon be with me, and would devote his attentions to my relief. Ever since have I been anxiously looking for thy arrival, and now that thou art on the spot, I cannot doubt but that thou will hasten to fulfil the instructions bequeathed to thee by thy lamented friend. These unhappy and afflicted women, together with the gold and jewels, and all the wealth and treasure which he left, are entirely thine to

* كنس † كيسي ‡ سيسپال

‖ كالجون § احلكب

dispose of at discretion. As for me, after the loss of Krishna and Balbehdder, and so many other valued relatives and friends, it will be impossible, on my part, any longer to sustain the burthensome cares of this world."

Deeply affected by the wailings of the venerable patriarch, for such he must have been, Arjûn, when the agitation of his feelings would admit, replied in the following terms:—"Alas, my father, when Krishna is no more, of what avail to me will be the possessing of all this treasure; dost thou conceive that after he has been lost to us, either myself or my brothers will any longer continue to exercise the sovereign power, or any other of the functions of this sublunary world? This can never be—Krishna for ever lost, neither Judishter, nor Bheim, nor Nokkel, nor Sehdeu, nor Droopedy, will ever consent to bear a part on earth. For my brothers, and Droopedy, and myself, being as one person, their opinions will be just as mine; and be assured that the instant I return to Hastnapour, the cares of empire and all earthly concern will be for ever relinquished. "Go thou my son," at last said Basdeu, "look to the condition of those whom Krishna has left behind, and do with them as to thee may appear most expedient."

Invoking a blessing upon the aged chief, Arjûn then took his final leave, and calling for Dârek, proceeded with him to the palace of Krishna; where summoning together such of the ministers and other Brahmins of the household who had survived the recent carnage, they

soon assembled in his presence. Here beholding before him all that remained of the adherents of his lamented friend, Arjûn burst afresh into expressions of sorrow, in which he was immediately joined by all present. At last one of the Brahmins, after reminding Arjûn that all these demonstrations of grief could not be productive of any useful effect, called upon him without further delay to fulfil the trust reposed in him by the departed Krishna.

Arjûn now announced to them that in seven days the whole city of Duarka would be overwhelmed by the sea. "Hasten then," said he, "to take those measures without loss of time that may enable you to quit the place at the shortest notice. Bring out your cars and elephants and horses, and every kind of vehicle that remains to you; and when ready, let them be loaded with your gold and jewels, and such other property as you may consider of most value. We must then make the best of our way to Indraprest* (that is Dehly), taking with us the widows of Krishna. There still survives for us one of the children of the departed hero, in Behrnaub,† the son of Anerdehah,‡ him also let us take along and establish in the sovereignty of Dehly. On the morning of the seventh day from this, and at the very instant we have quitted it, will the sea arise and swallow up the city; at your peril therefore be prepared for your de-

* اندرپرست † بحرناب ‡ انردهه

parture by the seventh day, for most surely shall all perish in the inundation that remain in the place on that day.

Arjûn passed that night in the palace of Krishna: and in the morning after the performance of his ablutions, when he was about to visit the aged Basdeu, his ears were all at once assailed by the almost deafening outcries, which issued from the residence of the venerable chief. These arose from the wailings of some thousands of women, who, with hair dishevelled, naked arms, and vestments torn, rent the air with their lamentations. Alarmed at the sudden uproar, Arjûn rushed into the street to demand the occasion. The people came running from the palace of Basdeu, announcing that, towards the latter part of the night, the father of Krishna had submitted to the hand of death; and that the outcry arose from his fourteen wives, including Deuky,* the mother of Krishna, and Rouhny,† the mother of Balbehdder, and numbers of other women, who were lamenting aloud over the lifeless body.

At the annunciation of this event, Arjûn experienced so painful a shock as nearly killed him, and he became for a short time insensible. From this state he was, however, soon awakened by the widows of Krishna, who called upon him to recollect that the crisis was too full of peril to indulge in useless regret. "Do that," said

* ديوكي † روهني

they, "which shall most speedily remove us from this devoted place, together with the body of Basdeu, lest something should occur to prevent our departure altogether; for we are not without our apprehensions that some outrage may be attempted against us, when once our enemies are aware of what has come to pass."

Without further delay, Arjûn repaired to the palace of the deceased, whose body he immediately directed to be conveyed, on the first instance, to the spot where, on some former occasion, Krishna himself had completed the august ceremonies of the Ashmeida Joug,* or grand sacrifice of the horse. Basdeu, when alive, had indicated the place to which he was desirous of being carried, and accordingly, in concurrence with this desire, Arjûn with his own hands lifted up the bier which bore his remains, and conveyed them to the spot thus indicated—where, the usual materials for cremation, sandal wood, wood of aloes, and aromatic oils of every description, having been prepared in sufficient abundance, the body of Basdeu was laid upon the pile, and four of his wives consumed themselves in the same fire.

Having thus acquitted himself of the last duties to the remains of Basdeu, Arjûn now repaired to that part of the coast where the race of Jadou had been destroyed by mutual immolation. There such a spectacle presented itself to his view, in the heaps of slain lying one upon another, as to excite his astonishment. When he had,

* اشیمدجگ

however, sufficiently indulged in some heart-rending reflections, he proceeded to give orders that the necessary quantity of fire-wood and oil should be collected together, and when all was ready, the bodies of such as he could recognise, such as Pandaman, the son of Krishna, with his brothers, and Sautek and Kerretburma, and Ekrour, and many more, were laid upon the pile and consumed to ashes. His next care was to send in search of the bodies of Krishna and Balbehdder, and these being found and brought to his presence, the pile of aromatic woods and oil was renewed, on which they were also consumed. He concluded the whole of these melancholy duties with the other usual ceremonies for the dead, and an offering of water to the souls of the departed.

Being then at leisure from these other cares, and the sixth day being now arrived, Arjûn gave orders that the whole population should immediately quit Duarka, and, as had been previously arranged, take the road to Indraprest; on which the whole of the surviving inhabitants, men, women, and children, with their slaves of both sexes, and every other individual belonging to it, came out of the city. Among these were the sixteen thousand wives of Krishna, each accompanied by a crowd of attendants, and others their relatives. The multitude was led by the son of Anerdehah, and grandson of Krishna, formerly adverted to and here called Bejernaum,* while Arjûn brought up the rear of the whole.

* بجرنام instead of بجرناب

On the very day on which Arjûn caused the city to be thus evacuated, the sea arose all at once, and in one stupendous wave, while the people from without were yet looking on at the appalling spectacle, rolling upon Duarka, in an instant overwhelmed the whole city and all that remained in it. Having witnessed this fearful catastrophe, the people became now alarmed lest the inundation might reach the spot on which they stood; and it was with some precipitation that they therefore commenced their journey, on which they proceeded until they came to the disemboguement of five rivers into the sea, where they encamped.*

It unfortunately happened, that the inhabitants of the surrounding territory were all highway robbers and thieves of the very worst description. Observing an encampment of such magnitude set up among them, and the greater part of its inmates composed of women, with an immensity of gold and jewels, and other valuable property, with few if any men for its protection, it is not surprising, that after consultation, they should have determined to plunder and make themselves masters of the whole. "Arjûn," said they, "is but one man, and what resistance can one man offer to the numbers that

* The present Duarka is seated on an island at the north-western point of the Peninsula of Gujerât, and was probably reduced to that insulated situation by some tremendous irruption of the sea, which may have furnished grounds for the tradition here repeated.

we shall bring against him!" Accordingly, collecting in great force, they poured into the camp, and proceeded on their work of violence.

In these circumstances, Arjûn stood before the plunderers, and, in a tone of derision called out to them, that as they came in safety, so they might depart—otherwise they must prepare to experience the well-known fatal effects of his famous bow. Perfectly regardless of what he said, the robbers continued their work of pillage, pouring into every part of the encampment, and carrying off all they could lay hands on. Some of the banditti now approached to attack the person of Arjûn, and the latter telling them that surely their hour was come since they disregarded his admonition, proceeded to string his celebrated bow, Kandeu.* What must have been his surprise and disappointment, when he found that with all his strength he was unable to bend the bow; and it was not until after a thousand exertions that he at last succeeded in bringing it within the string. But after fixing the arrow for discharge, his astonishment must have greatly increased, when he found with all his endeavours that he could not draw the bow. He now laid his hand upon his sword, and here again he was doomed to disappointment, for with his utmost exertions he was unable to disengage it from the scabbard.

The robbers were now close upon him, and each of them seizing a wife of Krishna by the hand, they were

* كانديو

carrying them off before his eyes into disgraceful bondage, when Arjûn became so overcome with indignation that he was about to kill himself. Again, however, he seized his bow, and after very many efforts, was at last able to draw it. Several of the robbers now bit the dust; but, contrary to former experience, which led him to expect that his quiver, through the influence of some supernatural agency, would as usual be replenished, he found that by frequent discharges he had expended every shaft. Arjûn in despair now rushed into the midst of the banditti, and smote them in different directions with his bow alone. The robbers were however in such numbers, that they continued, before his eyes, to cary off the women, treasure, and jewels, and every other description of property, almost without resistance. It was then, finding that all his efforts to prevent these deeds of violence and atrocity were unavailing, that Arjûn sat down to bewail the cruelty of his destiny. "Alas," cried he, "my fortune expired with Krishna."

In this extremity, lifting up his hands in prayer, Arjûn supplicated the most high for aid, and hence recovering some degree of strength and energy, he drew his sword and laid many of the banditti dead at his feet. Many of the women, all such indeed as remained uncaptured, were thus prevented from being carried away, and some part of the treasure and jewels was recovered. Having caused the whole to be reloaded, and remounted the women whom he had rescued from bondage, he con-

ducted them as before, towards Hastnapoor and Indraprest, the ancient name of Dehly.

He proceeded now without interruption, and brought his charge safe to Gorkeiht.* He had bestowed some of the countries in his way upon the son of Kerretburma; and he now conferred the government of Gorkeiht, the territory about Panipet, then so called, upon the son of Sautek. Having performed certain religious duties, and bathed in the tank† at Gorkeiht, Arjûn soon afterwards came to Indraprest.‡ The sovereignty of this latter place, with its dependencies, as formerly proposed, was now bestowed upon the son of Anerdehah and grandson of Krishna, here designated by the name of Tchutter,§ or Betchutter.

Five of the wives of Krishna devoted themselves to the flames at Gorkeiht. These were Rokmeny,‖ Jamounty,¶ Sepahdra,** Semouty,†† and Kandahary,‡‡ the father of this latter belonging to the country of Kandahâr. Sethahâmah with some others of these widowed females, assuming the habit of the Senyaussies,§§ retired into the forests, where they devoted them-

* گرکهیت

† The lake of Tahnnaser, probably.

‡ Sometimes written اندرپست

§ بچتر ‖ رکمني ¶ جامونتي ** سپهدرا

§§ سناسیان †† سموتي ‡‡ کاندهاري

selves to the service of the deity, and of them nothing further was ever known.

Of the men who accompanied Arjûn from Duarka, he left the greater part with the grandson of Krishna, at Dehly; from whence, attended by a few others, he proceeded on a visit to Beyauss,* whom he found seated alone in a secluded corner. Having invoked a blessing on the head of the sage, he announced to him that he was Arjûn, come to offer his services. Beyauss told him he was welcome, and desired him to be seated. Perceiving that he was absorbed in some deep affliction, and that his complexion had undergone an extraordinary change, Beyauss demanded what it was that had befallen him, that nothing remained of the radiance which usually beamed on his brow. "Surely," remarked the sage, "thou hast had communication with some childless young widow, recently bereaved of her husband, or hast thou murdered a Brahmin, or basely fled on a contest with the enemy."

"Alas, my much venerated instructor," replied Arjûn, "of neither of the deeds to which thou hast referred have I been guilty; but that which has overwhelmed me with distress I am about to explain to thee. Krishna and Balbehdder have forsaken the world, and the race of Jadou, that warlike race so well known to thee, hath all perished in the waves of mutual immolation. Sautek, and Kerret-

* بیاس

burma, and Purdaman, and Gadheir,* with five hundred thousand more of that illustrious race have all fallen by each other's hands, who in this world had not their equal in courage and magnanimity. Still it would be as easy to convince me that they had dried up the ocean, or that the sky was fallen, or the mountains in motion, as that the immortal Krishna was dead.† Listen then further to the extraordinary things which I have to relate. I had brought with me the wives of Krishna to a place where five rivers enter the sea, when we were attacked by a body of robbers, who plundered us of our treasure and effects, and before my eyes carried off most of the women. I attempted to string my bow in order to kill the brutal plunderers, when to my astonishment I found that all my efforts to do so proved unavailing. Yet am I the same Arjûn that when Krishna preceded my car, by my skill in archery alone, broke the array, and entirely discomfited that host, which contained in its ranks such renowned warriors as Bheykempotâmah,‡ Derrounatchâreja,§ and Kerren.‖

"In short," continued Arjûn, "such was the condition to which, by the departure of Krishna, I was reduced, that I was unable to contend with this band of misbegotten plunderers: for to the departure of Krishna can I alone ascribe the inglorious failure. I can only add,

* گدھیر

† The foregoing remark would seem rather to have come from Beyauss.

‡ بھیکم پتامہ § درونا چارج ‖ کرن

that bereaved of a friend like Krishna, I do not wish to live; and being determined no longer to exercise the functions of royalty, the object of my present visit is to advise with my venerated instructor as to the steps which in such circumstances I ought to pursue; command me then, my father, as to what I am to do."

Deeply afflicted by the relation, Beyauss replied to Arjûn in words to the following effect: "With regard to what has befallen the race of Jadou, that was, doubtless, the result of the Brahmin's malediction. But as to Krishna, that matchless hero who purged the earth of the presence of so many malignant demons, and their polluted followers of the human race, he is returned to that state of blissful existence from whence he came. For him, therefore, this mourning is superfluous. Neither is it to be denied, that exploits have also been performed by thyself and thy brothers, which have never been surpassed. But now that thy career of fortune has reached its close, it would well become thee to devote thyself to those pursuits that will ensure thy happiness in a future state. All things have their seasons, and hitherto has fortune been attached to thee and to thy race. That fortune is now declining, and the period is therefore arrived at which it would be prudent to abdicate the functions of earthly dominion. It was thy ascendant fortune, be it remembered, that furnished the means which enabled thee to achieve the discomfiture of such formidable opponents: but now being in the wane, it is not surprising,

that thine efforts to bend thy celebrated bow, and to repel the outrages of a rude banditti, should have been unavailing. Wouldst thou, therefore, consult thine eternal welfare, let all further concern with the affairs of this world be abandoned for ever."

In continuing his narration to Rajah Jemenjah, Bishempayin proceeds to state, that when his conference with Beyauss came to an end, Arjun took a respectful leave of the venerated sage, and pursued his journey to Hastnapour, to the presence of Rajah Judishter, and his other brothers, who hastened to join him the moment they heard of his return. Arjun repeated from first to last all that had occurred in the consultation with Beyauss, and the Rajah and his brothers were equally affected by what they heard. It became, therefore, a subject of serious contemplation immediately to relinquish all concern with earthly grandeur, and all the cares of sovereign power.*

The historians of Hindustân, in prosecuting their narrative of these events, proceed to relate, that when Rajah Jemenjah had heard to the close, from Bishempayin, his detail of the carnage near Duarka, and his account of the demise of Krishna, Balbehdder, and Basdeu, he besought his instructor further to describe to him what were the steps taken by the sons of Pandu, on intelligence of these fearful disasters. In compliance with this request, Bishempayin states, that when Rajah Ju-

* Here terminates the sixteenth mystery of the Mahabharat, entitled موسل پرب *Moussil Purrub.*

dishter and his three brothers became thus apprized of the final destruction of the race of Jadou, and the departure of Krishna, the Rajah instantly determined on abdicating the sovereign power, and withdrawing from the world. In adopting this resolution, he observed to Arjun, that it was scarcely necessary to remind him that there exists in every period of time a peculiar influence in directing the affairs of life. "You say truly, "replied Arjun," whatever comes to pass is the work of time, and assuredly every period in time has its particular influence over human events. Thus, at one period, we were impelled to exercise the powersof royalty; but the influence now in operation urges us with irresistible effect, to discard the concerns of this world, and leave the country for ever." In this opinion, the whole of the five brothers concurred without hesitation.

Rajah Judishter then directed that they would send for Hejis,* the son of Dehtraushet,† and when he was come, calling for Rajah Purtchapet,‡ or Purrichet, the son of Abheiman, and grandson of Arjun, he took the diadem from his own brows, and placed it on the head of that prince, thus consigned to him the sovereign authority. He at the same time conferred the office of Vezzeir, or prime minister, on the above named Hejis, who was not inferior in birth to any one. After which, sending for Sepehdra, the sister of Krishna, wife of Arjun,

* جیس † دھتراشت ‡ پرنچپت

and mother of Abheiman, he announced to her that this her grandson was destined to be a monarch of great renown, the dominions of both the houses of Pandu and Kouru having thus together devolved to him. The government of Indraprest and its dependencies had however been previously assigned to her nephew Betchetter, the grandson of Krishna; and he now admonished her to conduct herself towards him with the same spirit of harmony, as she must have seen to subsist between himself and Krishna—to repress every ambitious feeling that might actuate her to encroach upon the territory placed under his authority—to maintain with him a constant intercourse of friendship, and otherwise on all occasions to treat him with every mark of attention and respect.

After this the Rajah and his four brothers repaired to the Ganges, and therein performing their ablutions, poured out repeated libations to the memory of Krishna and Balbehdder, Basdeu and Purdaman, and the other sons and relatives of Krishna. Returning then to his palace, Rajah Judishter commenced a general distribution of food to the poor and needy, Brahmins as well as Tchettrias,—propitiatory for the souls of the departed worthies just mentioned. This was repeated for several days successively; after which, a donation of gold and manufactured goods, of cattle and horses, of elephants and chariots, and female slaves, to an amount beyond all calculation, was made to the same Brahmins and the indigent of every class.

Having acquitted himself of these demands on his munificence, Rajah Judishter sent to require the presence of Kerpatchareja,* and taking Rajah Pertchâpet by the hand, he solemnly committed him to the tuition of that celebrated sage, with the request that, as the preceptor and patron of his race, he would give to the young prince the same invaluable instructions in the art of war, and every other branch of science, as he had bestowed upon himself. He desired, at the same time, that he would consider the child as his own, for that, next after God, he had consigned the child to his paternal protection, in the full persuasion that he would not regret bestowing upon him every proof of kindness and affection. Kerpatchâreja cordially accepted of the charge, assuring Rajah Judishter that he should consider the young prince as much his own child, as he had formerly done with regard to Rajah Judishter himself: and peradventure with stronger claims on his attention, since the Rajah was going away, and leaving the child to meet his destiny alone.

These assurances on the part of Kerpatchareja gave ample satisfaction to Rajah Judishter, his brothers, and the two matrons Droopedy and Sehpedra. Having next assembled the Vezzeir, and other dignitaries and discreet personages of the monarchy, the Rajah announced to them that he had resigned his authority to his young

* کرپاچارج

relative, whom he now presented to them, in perfect confidence that they would yield to his successor the same proofs of zeal and loyalty as they had uniformly manifested towards himself. The announcement was received by all with a sensation of deep regret. They stated that of course they should not contend against the dictates of his authority, and that they were prepared to obey any one to whom he might think fit to consign them. "For this child," said they, "is he not already our superior lord, and how should we for a moment fail in our duty to him? But we have not yet been able to divest ourselves of the apprehension, that in thus abdicating the sovereign power thou art leaving us without a head." "My friends," replied Rajah Judishter, "hitherto it has been, indeed, my destiny to discharge the functions of earthly power, but my allotted period has reached its close. Henceforth my exertions must be directed to ensure by my deeds what may avail me in another world."

Then in the presence of all, taking the earrings from his ears, the enriched collar from his shoulders, the rings and bracelets from his hands and arms, the Rajah divested himself of his royal robes, and put on what was to serve for his future clothing, a doublet made of the bark of a tree. His four brothers, Bheim and Arjun, Nokkel and Sehdau, with their wife Droopedy, immediately followed the example, and putting off their splendid apparel and jewels, clad themselves also in the bark of

trees. They then took the sacred fire which they kept in their houses for the purpose of sacrifice, and cast it into the Ganges, the whole population of Hastnapour, men and women, raising such piercing cries of lamentations and mourning, as surpassed all former example.

The Rajah and his brothers seemed, however, to rejoice at the change in their lot, and accordingly took their final departure from Hastnapour, accompanied by Droopedy, and followed by a single faithful dog. They were accompanied, at the same time, by the whole of the inhabitants, both men and women; of these, however, the Rajah and his companions took not the slightest notice, neither encouraging them to proceed, nor desiring them to remain at home. Observing, therefore, that the self-banished and illustrious exiles declined speaking to or taking any further notice of them, the people at last gradually dropped behind, and finally returned altogether to the city. Hejis, the Vezzeir, seemed determined still to attend them, but from this he was dissuaded by Kerpatchareja, through whose advice he also returned to Hastnapour. Abouny,* or Abouly, the wife of Arjun and daughter of Baussek,† walked into the Ganges, and disappeared: and Tchetterangdah,‡ the mother of Bebberbahn,§ went to reside with her son. The other wives of the five brothers remained under the protection of Rajah Purtchapet, at Hastnapour.

* ابولي † باسک ‡ چترانکدا § ببرباهن

It was about the rising of the sun that the sons of Pandu, with their wife Droopedy, commenced their pilgrimage, followed by the faithful quadruped. Rajah Judishter led the party, being followed in succession by Bheim Sing, Arjun, Nokkel, and Sehdeu, after whom went Droopedy, and last of all the dog. In this order they proceeded, directing their steps towards Bengal, until they came to the side of a talaub, or lake, on the extreme borders of that country, called the lake of Poust.* Here, while engaged in their ablutions, a form appeared to them in the likeness of a man, but in stature tall as a mountain, and the lustre of whose countenance spread a flood of light through all the space around. Approaching the sons of Pandu, the being announced to them that he was the *element of fire;* and that it was for his gratification Arjun, on some remarkable occasion, had preserved the forest of Kandehn,† until he thought fit to consume it with his own breath. "Now," continued he, addressing himself to Arjun, "that thou hast withdrawn from the world, give to me thy bow Kandeu and go wherever thou wilt." He further apprized them that the Tchukker, or Tchakra, of Krishna had already been deposited here. It being then agreed by the brothers that the bow was no longer of any use to them, Arjun threw both bow and quiver into the lake, and the form immediately disappeared.

* پوست † کاندھن

The illustrious wanderers now turned south into the countries of the Dekhan,* and having traversed the whole of those regions, they came to the territory of Gujerat.† Having also visited every object of devotion in that country, they came to the place where once Duarka stood: and when Arjun exclaimed, "Here once was Duarka," the whole broke out into bitter lamentations.

Their course was next directed towards the country of the four rivers, the Punjaub,‡ and continuing their progress from thence northward, they came to the mountainous range in that quarter, and finally to Mount Himautchel.§ Proceeding thence they passed another mountain entirely composed of sand, after which they arrived at the mountain of Semirparbut.‖

Here casting their eyes behind them, they beheld that Droopedy had sunk to the earth. On this Beim demanded of Rajah Judishter in what this unfortunate woman could have offended, that she should have been thus separated from her friends? The Rajah replied that there was nothing with which to reproach Droopedy; but she had one fault: although equally bound to each of the five brothers, she gave the preference to Arjûn, whom she loved the best of all, and hence it

* دکہن † گجرات ‡ پنجاب

§ هماجل formerly called Sewalik.

‖ سمیرپربت

arose that she was condemned to be thus separated. With pitiless indifference the brothers left their once loved Droopedy thus abandoned to her fate. Some days afterwards they were proceeding on their pilgrimage, when suddenly Sehdeu also dropped to the earth. To a question similar to that which had been put with regard to Droopedy, Judishter replied, that Sehdeu had neither guilt nor blemish; but that he had the vanity to conceive that in science, particularly in astronomy, he was without his equal. With the same indifference they had shown towards the hapless Droŏpedy, they now abandoned their brother to his fate.

They had not, however, proceeded much further, when, with the same suddenness as had happened to his former companions, Nokkel fell to the earth. "Alas," exclaimed Bheima, "this brave youth was distinguished for every virtue that can adorn the character of man, and for faithful zeal in the service of his elder brother he had not his equal. Why is it then that he has thus untimely fallen?" "His fault," said Judishter, "consisted in thinking that, in personal beauty he was unrivalled." The brothers, however deeply affected, without saying a word more, and with the same indifference to the fate of their companion, as before, continued their journey.

There remained now the three brothers and the faithful quadruped which had followed them from the beginning. Suddenly, the heroic Arjun sunk to the earth.

"Alas, my brother," cried Bheim Sing, "an untruth never fell from the lips of Arjun, and in other respects how numberless were his virtues! what untold blemish was it that has condemned him also to this fatal separation?" "Thou hast spoken truly," replied the Rajah, "this our heroic brother, excepting in one point, was a faultless being; with his bow in hand, he thought the whole world did not contain his match; and he had the vanity to boast that, if he chose it, he could at any time, in a single day, consume his enemies in any number. For this arrogant opinion it is that Arjun also has met an early fate." With the same unpitying indifference as on the former occasions, the two surviving brothers quitted the form of Arjun, and went their way: but they had not proceeded far, when, like those who were gone before, Bheim fell to the earth, crying aloud to Rajah Judishter that he also had fallen, and stating it as his last request that he would explain to him wherein it was that he had offended, that he also should be thus torn from the society of his brother. "Alas, my brother," said Rajah Judishter, "thy vice consisted in being an enormous eater, and in conceiving that in bodily strength thou hadst not thine equal. Therefore it is that thou hast fallen."

Rajah Judishter was now left with no other companion than his dog; and he was proceeding, as before, on his journey, when he beheld coming to meet him on the road the god Indra, seated in his car, formed of precious stones of transcendant beauty. Indra invited him to ascend

the car, observing that he would conduct him to Soorg,* the abode of the blest. "Until this sorrowful moment," replied Judishter, "my brothers and myself have been inseparable, although for the present they have one by one been lost to me. To ascend to heaven alone, leaving them on earth, I can never consent. If thou wilt condescend to take them along, I am prepared to accompany thee; otherwise, where they remain, there shall be my abode." Indra announced to him in reply, that his brothers were gone before, and, together with Droopedy, awaited his arrival in heaven: and moreover, that he was about to convey him to those blessed abodes, in the very form and body in which he then stood. The Rajah expressed himself satisfied; "but," said he, "this dog is my servant, and I shall take him with me." "Where I am about to convey thee," said Indra, "this dog can have no place; and there, where thou art going, thou wilt thyself immediately become a Deuta;† leave, therefore, the dog where he is." "How can I accede to any such thing," replied the Rajah—"The dog has served me faithfully for many years, and I cannot now consent to desert him; unless, therefore, thou art willing to take the dog along, leave me where I am, for while I have life I will never forsake him."

"I cannot forget, that in the catalogue of crimes there are four that exceed all others in enormity; first, is that

* سرگ † دیوتہ

of delivering over to his enemies the man who has sought and obtained your protection; second, is the murder of a woman; third, is that of taking by force that which is the property of another; fourth, is to betray your friend. I could add a fifth, which I consider of no less magnitude; that which leads a man, in reckless disregard of the claims of faithful servitude, to abandon his servant in distress. This faithful quadruped is vitally devoted to me; for when, in the course of my painful pilgrimage, friends and brothers all forsook me, he alone remained to the last, to share my fate. To ascend to heaven alone, and desert him at such a crisis, would be in me an act of baseness to which I could never reconcile myself—only consent to take my dog along, and I am prepared to attend wherever thou art disposed to lead—if not, cease to trouble me, and leave me where I am."

Bishempayin here explains to Rajah Jemenjah, that the dog which was the subject of all this discussion, was no other than Dehrrem* (Virtue) or Charity, which had assumed this form, in order to accompany and make proof of the moral rectitude, fidelity, and benevolent spirit of Rajah Judishter, and had hitherto eluded the discovery of even Indra himself. Now, however, he had witnessed the last decisive proof of the Rajah's determination to forego the bliss of heaven itself, rather than desert his dog, he resumed his proper form and addressed

* دھرم

the Rajah in the following terms: "A thousand blessings be upon thee Rajah Judishter, for thy numberless and inestimable virtues, but more especially for that inflexible integrity which has borne thee safe through every trial. For well and rigidly hast thou been tried, and I thank thee that I have found what I sought for. Once before I appeared to thee, and that was in the form of a ram,* at the period when, with thy brothers, Jerjudehn expelled thee from thine house. When, also, thy four brothers were among the slain, and I asked thee to determine which of them I should restore to life, and thine election was in favour of Nokkel, notwithstanding the pre-eminence of both Bheema and Arjun, it was in that form that I stood before thee." This we are informed is all circumstantially related in that chapter or book of the Mahabharat entitled the Pourrub benn.† "That was one occasion," continued the genius of virtue, "on which I put thee to the proof; and this on which, rather than separate from thy dog, thou hast refused to accompany Indra himself to heaven, is the second, and I pronounce that there is no one like thee." Dehrrem had been now recognized by Indra, who besought his forgiveness for not having sooner recollected him.

After this Indra and Dehrrem and Ashnikomâr,‡ with others of the Deutas or Demigods, proceeded to place

* جچہ either a ram or a hare.

† پرب بن ‡ اشني کمار the physician of the gods.

Rajah Judishter in the car of Indra, in which they now ascended towards the realms above. Having continued their celestial course for some time, they perceived that Nârad was approaching them, and him they all saluted with becoming respect. On this occasion that mysterious personage did not hesitate to pronounce, that of all the sovereign princes, and devout and otherwise illustrious individuals that ever trod the earth, the merits must have been inferior to those of this Rajah Judishter; since not one among them all ever attained to the signal privilege of thus ascending to heaven with the same body and form as he had animated on earth. Upon this, placing his hands together in a posture of supplication, Judishter besought of Nareda, Indra, and the other Deutas who accompanied him, to take him to the place where his brothers had gone before him; for if they took him to any other, be it good or be it bad, he would not remain there.

Indra thought fit to remind him that the world which he now saw was widely different from that which he had left, for here he was not permitted to wish for the presence of his brothers. "This," said he, "is a state in which we are akin to nothing but the immaculate essence of the ever-living Supreme, the fountain of all purity, and the dispenser of all good. Here, accordingly, it is not for every one to arrive, but for those alone who are the objects of his favour; and here thy brothers cannot come."

Still Rajah Judishter continued to expostulate with Indra. "All I ask," said he, "from the Almighty Supreme is, either that I may be permitted to take my brothers with me, or if not unworthy of such goodness, that they may be conveyed by any means to the same place with myself. If, on the other hand, they are considered unworthy of such favour, I can only implore, that wherever they may be, I may there be sent: for where my brothers and Droopedy are not present, I cannot taste repose."*

Those who have undertaken to transmit to posterity the events of this history, proceed to relate, that in his conference with Bishempayin, Rajah Jemenjah now besought him, since he had announced the reception in Soorg of the sons of Pandû, to say, as he doubtless well knew, and he, the Rajah, was anxious to learn, where it was that Jerjudehn and his brethren had taken up their abode in the other world. Bishempayin states in reply, that when Rajah Judishter was carried to heaven, one of the first objects that met his eye, was the same Jerjudehn seated on a throne, his countenance beaming with radiance like the sun, and numberless Deutas or demigods sitting around. At such a spectacle, Rajah Judishter could not suppress his indignation, and he was turning away, when the Deutas by whom he was accompanied demanded the cause. The Rajah replied, that

* Here ends the 17th mystery of the Mahabharat, entitled مہاپرسان *Mahapursan.*

he should not go to the same place with Jerjudehn—that guilty person, for whose gratification a whole world had been consigned to mutual slaughter—on whom the ties of blood had so little influence, that he could drive himself and his brothers, however nearly akin, to be helpless wanderers in the wilderness. These were injuries, he said, that had no parallel, and that nothing should induce him to enter, much less abide in the same place with Jerjudehn. "Take me," continued he, "O take me to the place where my brothers repose."

Nâred, who was one of the blessed spirits by whom he was still accompanied, cautioned Rajah Judishter to beware of such speeches, for this was not a place where malignant passions were permitted either to be indulged in, or to be borne in remembrance. "Jerjudehn," said he, "is a personage of such pre-eminent grandeur, that even the Deutas do homage to him, and the glory to which he has been admitted, is not greater than they are entitled to, who die on the field of battle. In short," concontinued Nâred, "here no remembrance is retained of what passed on earth between man and man: what passed on earth remains there still, but here animosities have no abode."—"If Jerjudehn," rejoined Rajah Judishter, "has been permitted to obtain an abode in bliss, where then are my noble brothers, all of whom were men of truth and matchless virtue? My sole anxiety is to visit those brothers, and my other heroic friends and relatives—to behold again the countenances

of Kurrun, and Sautek, and Dreshtahdaman,* and the sons of Droopedy, Abheiman and Sehkundy, and those of Dreshtahdaman, as well as of the Rajahs Drooped† and Beyraut.‡ Shew me where they are: for where they are not I can have no abiding place. But more especially am I desirous of seeing the heroic Kurrun."—"Be it so," observed the attendant Deutas—"come on and thou shalt see them all."

Nared now led the way, followed by Rajah Judishter, when most unexpectedly they fell upon a track of the very vilest description, involved in darkness, covered with mud and clay, with human hair and flesh and blood scattered in all directions, while the sense of smelling was assailed by the most offensive and loathsome odours. He beheld also a great fire and hideous reptiles gnawing at the bodies of human beings—iron wheels§ for torture in great number—he beheld also numbers of human forms whom they were torturing with instruments of fire of various descriptions, and some of whom they cast into iron caldrons of boiling oil. There were also trees of fire to which they suspended those whom they were employed to torture.

Agitated to the last degree by the horrible spectacles thus presented to his view, Rajah Judishter demanded wherefore it was that they had brought him to this abode of misery? The Deutas who preceded now turned

* درشته‌دمن † درويد ‡ بيرات § كنرهاي اهن

to him and said, that if he wished to see his brothers this was the way by which he must go. The Rajah declared that by that way he would go no further; and he was accordingly turning back, when all at once the voices of his brothers and Droopedy smote his ear, expostulating with him in the following terms: "we had rejoiced in some degree in the hope that by thy presence we should at last have been delivered from this fearful place—leaving us thus, whither wouldst thou go? while thou art present they cease to torment us." Recognizing the well-known voices of his relatives, the Rajah stood fixed to the spot, and demanded who they were that could be condemned thus fearfully to suffer? They then repeated one by one aloud the names of his brothers and Droopedy, and in short of all his relatives. "Alas!" cried Rajah Judishter, "what might have been the offence that could have brought upon you such tortures as these? It is to me not less strange than unaccountable to witness what I have seen, in the state of bliss and glory to which Jerjudehn has attained, whose whole life was one course of guilt and wickedness—and my brothers in this state of suffering, who trod without ceasing in the paths of virtue, and whose undeviating study it was to do that which is acceptable to Him who is the fountain of purity, and supreme over all existence. Can this then have been the work of celestial spirits, such as you are?" Then further addressing himself to the Deutas, by whom he

was attended, he said—" Is it then through you that Jerjudehn, whose deeds on earth are so well known to all, should have obtained such a place in glory, while my blameless brothers and unoffending relatives are thrown into the state in which I find them? Leave me where I am, for hence I will never depart." And in this resolution he continued inflexible, however urged to the contrary by the Deutas. They accordingly left him seated where he was, and returned to the presence of Indra; to whom they related what had passed, stating the stern and positive refusal of the Rajah to accompany them.

Indra, attended by the whole of the Deutas, now hastened to the place where Rajah Judishter had been left, when all at once the fire, and the various means of torture, with those that suffered under their infliction, entirely disappeared; and, in the midst of the Deutas, stood the personification of virtue, Dehrrem, in its most attractive form, addressing the Rajah in the following terms: " Thrice, O Rajah, have I now put thy virtue to the proof, and thrice hast thou been found worthy of applause. The first time was when I appeared to thee in the form of a *Tcheitcha*—the second, when I accompanied thee in thy pilgrimage in the form of a dog—and the third time is that, in which I have thus revealed to thee the torments prepared for wicked men." Indra then also addressed Rajah Judishter, assuring him that by these proofs of unshaken virtue,

he had filled the Deutas with universal joy—that to all monarchs it was allotted once to visit the region of condemned souls.* He that sees affliction may depart in joy: and he that at first meets with something of delight, may ultimately find his way into the place of torments. That the Rajah's portion in sin having been indeed extremely small, it was considered a sufficient atonement, that he should for a short time have been condemned to view, without partaking in the torments of hell, and for that purpose the frightful scenes he had witnessed had been laid before him. "At the period thy brother Bheima slew the elephant, whose name was Ashutahama,"† said Indra, "it was thy boast to thy preceptor, Derrounatchâreja, that the hero of that name had been slain; which induced the sage to think that he had lost his son. Now as there existed in this a semblance of falsehood, so has it been assigned to thee as an atonement, to contemplate what bore the resemblance of hell, and its punishments—in which it appeared to thee that thy brothers and thy wife, Droopedy, were partakers: and thus finally hast thou been absolved from the stain of sin and guilt."

"Come now with me," continued Indra, "and I will conduct thee into Soorg, that abode of the blessed—there thou shalt behold the disembodied spirits of all those heroes who died with thee in the conflicts of

* دوزخ † اشوتہاما Ashutahama was the name of the son of Derrounatchâreja as well as of an elephant, in the Mahabharata. D. P.

the field of battle, and who have gone before thee to Heaven; and these are now seated in the abode of Kurrun—of Kurrun the offspring of the sun, whose abode is now amidst the radiance of his father's beams. For the great sacrifice, the Ashmeidajoug, also performed by thee on earth, this reward will be in full proportion. The monarchs who before thee have been the benefactors of mankind, the authors of all acts of beneficence, such as Rajah Hurtchund,* Rajah Mandehâta,† Rajah Bhagirat,‡ and Bharat,§ the son of Dhekent,‖ have all attained the most exalted state of glory, and for thee also is reserved a similar state of glory and perfect felicity. By this passage it is that we communicate with the earth; but whoever bathes in yonder stream,¶ puts off the form of man, and assumes that of the Deutas, or demigods."

Rajah Judishter and the Deutas now approached the bank of the sacred Ganges; in which having bathed, he found on coming out of the stream, that he had put off every vestige of the human form, and put on that of the Deutas, or deified heroes. His countenance assumed a radiance like that of the sun, and he was completely purified from the influence of anger and envy, and all the malignant passions incident to the nature of man in his mortal state. After this transform-

* حرچند + مان‌دھاتا ‡ بھگرت § بھرت

‖ دھکینت ¶ The Celestial Ganges.

ation, he was invited by the Deutas to accompany them further on.

He proceeded accordingly, admiring, as he was carried along in these several blissful abodes, the disembodied spirits of departed heroes, and other approved servants of the Most High, until he came to the place where he beheld Krishna in his four-handed form, holding in either hand respectively the Tchukker or Tchakra, [perhaps thunderbolt] the horn,* the mace,† the mysterious gem,‡ and the Pudma.§ Near his divine friend stood the heroic Arjun; and on one side he beheld Kurrun surrounded by twelve suns, or luminaries like suns. Near the genius, or spirit, which presided over the winds, he beheld the warlike Bheim Sing; and Nokkel, and Sehdeu, he beheld in the society of Ashounikomaur.‖ On inquiring for Droopedy, the Rajah was now apprised by Indra, that that illustrious female was in reality the goddess of fortune,¶ who, on his account had assumed the human form, and who in consequence of an invocation by Mahadeu,** was born in the palace or family of a certain Rajah. "As to the five sons," continued Indra, "of whom she became the mother, there they are all standing near her." The Rajah looked accordingly, and beheld the five sons of Droopedy

* موق the conch shell.

† كرز ‡ جواهر § پدم

‖ اشوني كمار ¶ دولت ** مهاديو

standing behind their mother. "Your uncle Dehr-toraushat," resumed Indra, "was of the celestial order of Kundaroups,* behold him standing there;" pointing to a particular space in the heavenly region, "and as to the Saudha† and Deutas, and thy kindred the whole of the Jadous, from whatever stock derived, there they all are reposing in the various places allotted to them."

"Abheiman," continued Indra, "we know to have been the offspring of the moon, and there he appears accordingly in the same mansion with his sire; with regard to thy father Rajah Pand, both he and his wives Konty‡ and Maudery§ have been allotted an abode with me. Bheykempotaumah having been born of one of the eight *Bess*,‖ he will at present be found where they are. Some of the sons of Kourû were the issue of a Kundaroup and some of a Rajihs;¶ some also derived their birth from a Jejah, or *Jetcha*.** And accordingly all of that race who may have fallen in battle will be found in communion with the stock from whence they sprung."

When Bishempayin had proceeded thus far in his narration, Rajah Jemenjah interposed to remark that in mentioning the names of so many illustrious personages, it seemed strange that he should have omitted those of

* كندريان † سادهـ ‡ كنت

§ مادري ‖ بس ¶ راجهس

** جچـ Whether this be a ram or a hare is doubtful.

the Rajahs Drooped and Beyraut, as well as of Kehrougah,* the son of Bheim Sing, of Derberrat Keit,† of Tcheit Sing, of Rajah Setheit,‡ and of many others that appeared to have escaped his notice. "The same questions," replied Bishempayin, "which you have now proposed to me, was formerly urged upon Beyauss by certain Rehkkisers, and the answer of Beyauss shall be mine to you on this occasion."

Beyauss stated that certain mysterious beings had occasionally appeared on earth through the medium of an Outaur, Avataur,§ or descent, for some benevolent purpose known to the Most High alone. These, when they had continued on earth as long as was necessary to the designs of the Supreme Being, terminated their mortal existence, and returned to the place from whence they came. Of these Derrounatchâreja was an Avataur, or incarnation of Purhusput,‖ and on earth acquired the sciences peculiar to that divine personage. As soon, therefore, as his years came to a close, he returned to that state from which he had been taken. Purdaman, again, who was an Avataur of Sonnetkomaur,¶ Dehr-toraushet of a Kundaroup, and Rajah Pand with his two wives, were all united in the communion of Indra. Rajah Drooped and Rajah Beyraut, with Derreshekeit** and Tcheit Sing and Oukra Sing, and Basdeu,†† and

* کهروک + دربرت‌کت ‡ ست حیت

§ ادتار ‖ پرهسپت ¶ سنت‌کمار ** درشي‌کت

†† The father of Krishna.

Krishna, and Anerdehah; all these latter were incarnations of Basdeva. Jerjudehn is in communion with Kaljoug, and Shikken with the Duapra. Budder and *Rajah Judishter* are in the communion with Dehrrum, the personification of Virtue. Balbehdder was the Avataur of Seihggah Nag,* the serpent monarch, and is again united to the source of his Being.

The sixteen thousand wives of Krishna who drowned themselves in the river Sreswatty,† all ascended to heaven, and are united to the Apsara. Kehroura being of demon race is in communion with the Rajihs, formerly mentioned. The brothers of Jerjudehn, and others of those individuals whose names I omit to repeat, are gone, some to the sphere of Indra, and some to that of Burrun, the spirit which presides over rain.

The details of the Mahabharat afforded to Rajah Jemenjah the utmost delight; and having soon after concluded the ceremonies of the sacrifice in which he had been engaged, he dismissed the multitude of Brahmins and other pious mendicants who had thronged to the place, loaded with presents, to their several abodes.

It was by command of his instructor Beyauss, or Veiasa, that Bishempayin related to Rajah Jemenjah the whole of this eventful story from beginning to end; and the reason why the work in which it is contained received the title of the Mahabharat, is thus explained.

* سیکہہ ناگ † سرستي

At a remote period there lived at Hastnapour a common ancestor of the sons of Kourrû and Pandu, whose name was Rajah Bahrat,* a monarch of such transcendent renown, that none who succeeded ever attained to such a pitch of glory, either in puissance or extent of dominion: and as the work related to the exploits of his descendants, the designation of Mahabharat was bestowed upon it.

One good effect to be derived from hearing the narrative is this. Whoever the Brahmin is that may listen with serious attention to this story from the commencement to the close, he shall in battle never be defeated. Another is, that a pregnant woman listening with similar attention, shall assuredly be the mother of a prudent and intelligent child. Whoever also shall faithfully read the contents of this work, such as they are, without variation, shall have the enjoyment of much good; while he that is even a simple hearer, and no more, shall for the most part enjoy a life of happiness, without ever being visited by any affliction of serious magnitude.

We are further informed that this great work of the Mahabharat was composed by the sage Beyauss himself, in the space of three years; that it is fraught with the jewels of meaning, and with details of rare and extraordinary interest, in infinite variety and number; and we are lastly assured, that whoever shall read this book of a

* بہرت

morning, bearing the attainment of any particular object in mind, will eventually succeed to his heart's content.

And, last of all, we are now told that the original work was translated from the Sanskrit* language into Persian, in the space of a year and a half, by Nekeib Khaun ;† several Brahmins learned in the original having knowledge of the undertaking, and explaining to the *sinful* translator, in Hindy, regularly as they proceeded in the reading.

The Persian copy from which the above has been translated into English was finished on the eleventh day of the former month of Rabbeia of the 1126th of the Hidjira, corresponding with the 16th of March, A.D. 1714, being the 3d year of the reign of Furrukh Seir.

Translation by

Brecon, DAVID PRICE.

25th of March 1831.

* سهس کرت † نقیب خان

THE

VEDÀLA CADAI,

BEING THE

TAMUL VERSION

OF A

COLLECTION OF ANCIENT TALES

IN

THE SANSCRIT LANGUAGE;

Popularly known throughout India,

AND ENTITLED

THE VETÀLA PANCHAVINSATI.

TRANSLATED BY

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PREFACE.

It is several years since I translated from the Tamul the following tales, called the Vedàla Cadai (Vetàla Cat'hà, Sans.) partly for amusement and partly for the sake of keeping up a knowledge of the language in which they were written. I subsequently presented my version to the Royal Asiatic Society, under a belief that it might prove useful to any one engaged in the study of the Tamul language, and it has lately attracted the attention of the Oriental Translation Committee, who have been pleased to give directions for its publication.

The *Vetàla panchavinsati* is, as we are told by Wilford (Asiat. Res. vol. ix. p. 117), one of those works in which are to be found the history of Vicramàditya and Sàlivàhana.

It is, according to that author, a section, in common with the *Sinhàsana Dwàtrinsati*, of the

Vrĭhat-cat'hà; but neither he, nor any of the European authorities since he wrote, have offered any conjecture respecting its date.

In the absence, however, of positive evidence to the contrary, it seems probable that a work so complimentary to Vicramàditya's wisdom and prowess was intended as a piece of flattery, and therefore composed during his lifetime; and with respect to the particular monarch referred to, it would seem, according to Wilford, to be Vicramàrca, the immediate successor to Bhartrĭhari, who was younger brother, and I presume successor, to Vicramàrca, from whom the Samvat era, commencing fifty-six years before Christ, takes its date. Wilford says of the Vicramarca in question, that "he chastised the Vetàla Deva, or the king of the devils, and made him his slave, who then related to him twenty-five curious stories, to be found in the *Vetàla panchavinsati.*" He appears, therefore, to be thus identified with our hero.

Wilson (see preface to his Dictionary, p. 13), is of opinion, that the real date of Vicramàditya's reign is still a desideratum in Indian history; and Colonel Tod tells us, in speaking of certain in-

scriptions found at the ancient city of Avanti, or Ujjayani, that the dynasty of which they are the memorial is the Pràmàra, and that the regal chair of the Pràmàra was fixed in Avanti long before the Christian era. Vicramàditya, from whom the Samvat era dates, was therefore not the first conspicuous monarch who wielded the sceptre in this ancient city. Colonel Tod further remarks, that of the different works or remnants of those which relate to this family are the *Vicrama Charitra*, the *Vicrama Vilàsa*, and the *Vetàla panchavinsati*, familiarly known, and which is a mere collection of fables. (Transact. of the R. As. Soc. vol. i. p. 207 et seq.) He does not, however, offer any observations on their probable date.

I have never seen the original Sancrit *Vetàla panchavinsati;* but from the passages quoted by Wilford from the *Vrĭhat Cat'hà*, I am inclined to doubt whether the Vedàla Cadai, the Tamul version, has adhered with exactness to the original; nor, indeed, could the tales which are here offered to the public, with any propriety be called a history, or even be cited as elucidating any one real circumstance of Vicramàditya's reign.

That they are, however, substantially that series which are generally current thoughout India as the *Vetàla panchavinsati*, I think apparent from the following notices of manuscripts which we find in the "Descriptive catalogue of the Mackenzie collection."

"The Tamul version, on palm leaves, of a series of twenty-four tales very generally current through India, and originally Sancrit, supposed to be narrated by a goblin, or *Vetàla*, to Ràja Vikramàditya; by Kankalanjan, p. 222, vol. i.

"The *Vetàla panchavinsati*, Sanscrit, a series of tales told by a *Vetàla*, or demon, to Vikrama, vol. i. p. 112.

"The *Vetàla panchavinsati*, Telugu paper, a collection of twenty-five tales, told by a *Vetàla*, or demon, to Vikramàditya, translated from the Sanscrit, vol. i. p. 342."

Why the Tamul version should consist of only twenty-four tales, while the Sanscrit and the Telugu contain twenty-five, I am unable to explain; unless by supposing that the sixth story, which contains in reality two, has with some variation been divided in the original.

That other discrepancies would be found,

could the Tamul be compared with the Sanscrit, we may presume, from the following quotation from the *Vrĭhat Cat'hà*, which is evidently a different, though equally obscure version of the very confused introduction to the Tamul tales.

" In the tenth section of the *Vrĭhat Cat'hà* we read that Vicrama-césari was prime-minister to Mrĭgancadatta, king of Pátaliputra. The king used to wander by himself through the woods, where he often lost his way, seemingly through some infirmity, and his prime-minister used to go in search of him. It happened once that he could not find him, and passing near a holy place, called Brahma-st'hala, he saw a Brahman sitting under a tree near a well. Vicrama-césari approached the holy man, who forbad him to come near, as he had just been bitten by a venomous snake; but Vicrama, who was well acquainted with the medical art, soon cured him. The Brahman, willing to show his gratitude, asked him why he did not aspire to power and dominion. Vicrama-césari seemed willing enough, and asked him how this could be effected. The priest replied, ' perform the pújá in honour of the great Vetàla, or the devil, and

you will obtain from him whatever you wish, and you will become like Vi-sama-saila, with the title of Tri-Vicrama, who had the *sidd'his*, or power of working miracles."

"At Pratishtáná, says the Brahman, on the banks of the Gódáveri, reigned Tri-Vicrama-séna, the son of Vicrama-séna. He was thus called, because he possessed *acrama*, *pracrama*, and *vicrama*, three synonymous words, implying energy in a great degree. A Brahman used to come very often, and presented him every time with a flower, in which was concealed a jewel of great value. The king respectfully received the flower, and afterwards threw it away into a corner, where they all remained neglected and undisturbed. At last the king accidentally discovered a jewel, and searching into every flower found in every one a gem also. When the priest came again he asked the reason of this strange circumstance, and what he meant by it. The Brahman informed him, that if he would come alone to a certain place, which he pointed out, he would then reveal the whole mystery. The king did not fail to go on the appointed day, when the Brahman informed him, that before he

could unfold this secret, it was necessary that he should go into an adjacent grove, where was a corpse hanging upon a tree: 'cut the rope,' says he, 'and bring the dead body to me.' The king, though very unwillingly, was obliged to comply; and having cut the rope, he placed the dead body upon his shoulders; and, on the road, a spirit that was in it spoke, and related five-and-twenty stories, to amuse and deceive the king; when, at the end of each story, the corpse flew back to its tree: and every time Tri-Vicrama went and brought him back, and being at last irritated, he took care he should no more escape. Then the spirit informed him, that the Brahman wanted to destroy him and usurp his throne. For this purpose, he was going to perform some magical rights, in which a dead corpse was absolutely necessary; and that this was the reason why he had insisted on the king bringing him a dead body. Tri-Vicrama, being satisfied with the truth of this information, put the Brahman to death; and Mahàdeva appeared to him, saying, 'Thou wert before Vicramàditya, a portion of my own essence. I have now generated thee in the character of Tri-Vicrama, to destroy

the wicked; and ultimately thou wilt be Vicramàditya again; and when thou diest in that last character, thou wilt be re-united to me.' This alludes, according to the learned, to the two *milleniums* of Vicramàditya. This legend is a little obscure, and the compiler seems to have jumbled together the legends of Vicramàditya and Sàlivàhana; though of the latter no mention, by name at least, is made." (As. Res. vol. ix. p. 125.)

If this account be compared with the Introduction to the Tamul Tales, we shall see sufficient resemblance to convince us that the one was derived from the other, yet sufficient difference to prevent our relying on the translation as scrupulously accurate. We must not, therefore, expect that any light will be thrown on Vicramàditya's history by the present offering. That history seems replete with difficulties and confusion, both of dates and persons, although there is no subject which has occupied more fully the attention of learned Orientalists. It is foreign to my purpose, even if I had original information on the subject, to enter into it on the present occasion; but as those who read

these tales may possibly wish to know something of the celebrated dynasty to which the hero of the *Vedála Cadai* belonged, I would beg to refer them to Colebrooke's Preface to the *Amera Cosha;*—Wilkins's Translation of the Inscription at Buddha-Gaya (Asiatic Researches, vol. i. p. 286);—Wilford's Papers in the same work, and especially the Essay on Vikramàditya and Sàlivàhana (vol. ix. p. 117);—H. H. Wilson's Preface to his Sanscrit Dictionary;—and Colonel Tod's Paper on an Inscription at Madhucarghar (1st vol. Trans. R. A. S. p. 211).

The copy of the *Veddla Cadai* which I possess is on paper, and was transcribed for me from one on palm leaves, which individually could lay no claim to antiquity. It is written in the common dialect, and like most translations from the Sanscrit (which are made by Brahmans, who despise Tamul literature), in a very careless style, and with no very scrupulous attention even to orthography.

The English version, which was at first literal, in order to answer the purpose for which it was originally made, I have now so far altered, as to render it, I hope, intelligible to the general

reader. If I have not done more, or have even occasionally failed in doing this, it will, I doubt not, be indulgently considered, that the difficulty of converting one language into another increases as the remoteness of affinity between them, and that no two languages can be more dissimilar, either in construction or rhetorical genius, than Tamul and English.

There is another and more formidable difficulty than that of the language, which presents itself to the European translator of any Oriental work. The standard of delicacy, both in thought and expression, which varies so much even among neighbouring nations, is so different in the East from that by which we measure decorum, that they are sometimes not to be reconciled by the most circuitous periphrasis. One whole story has been omitted, from the impossibility of effecting this end, together with a considerable clause of another, fortunately not essential to its point. With regard to the rest, I have not hesitated to make such alterations as seemed requisite on this ground.

Some may think that the formula at the beginning and end of each tale might with ad-

vantage have been omitted, or but once repeated; but I have preferred following the original, in order that the English reader may be placed under the same circumstances as the Hindu, with whom the repetition is considered essential; and also that each tale may be found complete in itself, by those who do not take the trouble to read the whole series.

To the text I have here and there added a few notes, explanatory or illustrative. They are far too common-place to be of service to any but those who take up the translation without any previous knowledge of Hindu subjects. To the Oriental scholar I would not venture to offer them, being fully conscious that, after so many years' absence from India, during which I have been engaged in other pursuits, I can have nothing to remark that he will not have anticipated.

In the orthography of Oriental names I have adopted the well-known system of Sir William Jones. That system, although inadequate to the representation of the Tamul language generally, will answer sufficiently well in the present instance, since the words to be transferred to the

European character are for the most part proper names of Sanscrit derivation.

Of the general merit of the tales themselves, perhaps, I ought to leave the reader to judge for himself; yet, for my own sake, I may be allowed to observe, that the plot is obscure, and that that obscurity does not depend on me. The motive of Sàndasìlan in coming to court is not apparent. We can scarcely make out whether the Vedàla be friendly or hostile to Vicramà-ditya; and there seems to be no sufficient reason why the king's success in solving his questions should end in his escape, and why, on the contrary, the king's failure in the last story should lead to the accomplishment of his wishes.

The individual tales seem rather abstracts than finished productions, and may possibly, in the original Sanscrit, have been more highly wrought. They are, however, novel in character, and by no means devoid of ingenuity; and at all events, if not laying claim to much merit in themselves, may be regarded as illustrative of the notions and customs of the Hindus. That they are not without worth in their estimation, however, we may infer, from their being so

popularly known, and from their having been translated into all the dialects of India; and these circumstances have doubtless claimed for them the attention of the Oriental Translation Committee.

For any errors that may be found in my version, I would intreat indulgence, on the consideration that I have not offered myself as a volunteer, but have been enlisted, though certainly not unwillingly, in the service of the Committee, who having been pleased to order the publication of my manuscript, it has only remained for me to endeavour to render it not wholly unworthy of their selection.

VEDÀLA CADAI.

"How was that?" said the mighty Indran. To which Nàradan replied: "On a certain occasion, whilst Parsuran and Parsuri were indulging in social retirement, the latter, turning to her lord, requested him to relate to her a collection of stories, such as never were nor ever would be heard in all the world. He immediately complied with her desire; when a Siva-Brahman, overhearing his narrative, communicated it to his wife, who divulged it to her relations, and it thus became publicly known. No sooner was Parsuri made acquainted with this circumstance, than turning to Parsuran: "I asked thee," said she, "for such a narrative as the whole world could not furnish; instead of which, thou hast palmed upon me a set of tales which are in every body's mouth." He instantly perceived, by means of his omniscience, what had occurred, and pronounced a curse on the tell-tale Siva-Brahman, that he should be transformed into a *Vedàlam.** The affrighted Brahman ventured to inquire

* *Vedàlam*, a kind of goblin, the precise form of which, as presented to the imagination of the Hindus, I do not find described. From the position, however, which the Vedàlam is represented in these Tales as

when he might hope that I'suran would remove the curse, and permit him to approach his holy feet. Whereupon the Deity deigned thus to reply: " By whomsover the questions contained in these tales shall be answered, by the same shall thy curse be removed. The Brahman instantly assumed the form of a *Vedàlam*, and was transported into the midst of a wilderness, where he remained suspended, head downwards, on a *Muruca** tree.

The curse was removed by king Vicramàditya, who after completing his happy reign, attained eternal bliss, in the days of Sàlivàhana. The vedàlam also went to Cailàsam,† where, in his proper form, as a brahman, he

assuming, it is probable that their notion is that of a being resembling a bat, the only animal familiarly known which is in the habit of remaining suspended head downwards on the branches of trees. Those who have been at Madras must recollect having seen, in their evening rides along the Mount Road, many of those large vampyres, usually called flying foxes, hanging from the upper branches of the banyan trees with which that beautiful road is lined. That European fancy has invested the vampyre with supernatural and malignant attributes is familiarly known.

* *Muruca* tree. (*Erythrina Indica*, Willd.) This forest tree bears a very long pod, containing dark-coloured roundish beans. Its flowers are of a beautiful red colour; the bark is prickly. The wood is employed by the *Muchis* in making light boxes, sword-scabbards, children's toys, idols, and the like; it is also used for rafts and canoes, being light and easily worked. The thorns with which the stem and branches of this tree are studded, would not a little enhance the difficulty and pain of the undertaking in which Vicramàditya will presently be found to have engaged.

† The Vedàlam having been a Siva-Brahman, was translated, when he attained eternal bliss, to Cailàsam; for the Hindus suppose religious distinction to be kept up after death, and even a separate heaven

remained in the enjoyment of happiness. Such is the account which Nàradan* gave Indran of the origin of the following narrative:—

Once on a time, during the government of Vicramàditya, there was a certain Muni,† named Sàndasìlan, who was in the daily habit of bringing a pomegranate to court, after presenting which to the King, he again took his departure. One day, when he had deposited the fruit according to his custom, the King's son espied it, and, carrying it away, offered it to a crab, whose name was Singari. The crab was in the act of eating it when there fell from it a shower of inestimable jewels, which it had contained. No sooner did the monarch perceive this, than he made inquiry for all the pomegranates that had been presented; whereupon the treasurer brought them, and placed them before his Majesty. Upon splitting each of these fruits, Vicramàditya was astonished to find that they too, in like manner, contained jewels. He then began to reflect that no attention had ever been shewn the Muni; so, turning towards him, he inquired what might be his pleasure. The Muni replied

to be set apart for the two great sects—the followers of Vishnu and those of Siva. The former inhabit Swerga, the latter Cailàsam.

* Nàradan, being the bard of heaven, is properly employed in reciting tales.

† The Muni is defined to be a holy sage, endowed with more or less of a divine nature, or having attained it by rigid abstraction or mortification. See *Wilson's Sanscrit Dictionary.*

as follows:—"I have some business which I will mention, on condition that you will promise to perform it." The King gave his solemn assurance that he would do so; upon which Sàndasìlan, deeming it a good opportunity to make his wishes known, requested the King to meet him at the burning-ground on the day* preceding the new moon, at the hour of midnight. The king consenting, dismissed the sage. When the day preceding the new moon arrived, the monarch took his bow, put on his sandals, girded himself with the black cincture, plaited his hair in the warrior's braid, rubbed his body with holy ashes, and, armed with the eighteen kinds of weapons, went forth at midnight to meet Sàndasìlan. The Muni rejoiced to behold him, and said, "All hail, oh Vicramàditya! The matter for which I summoned thee hither is as follows: On the topmost bough of a Muruca tree in the wilderness, there hangs suspended a Vedàlam, whom no man has succeeded in taking. Thou art a mighty warrior, into thy hands shall he fall. It is my desire that, at all hazards, whether by force or stratagem, thou shouldst seize him, and bring him bound into my presence."—"That will I do," replied the King; and having taken leave of the sage, he entered the far-extending wilderness in search of the Muruca tree. This at length he found, and having espied the Vedàlam suspended head downwards on one of its loftiest branches,

* Literally, "The 14th day in the dark half of the month."

he siezed and bound him, and throwing him over his shoulders, was bearing him away, when the Vedàlam thus addressed him: "Hear me, oh king! In order to beguile the time during our long journey, I will tell you a story; on condition that if you do not solve the question which it propounds, I shall inflict a curse on you, by virtue of which your head* shall be cleft in twain." The King undertook to furnish a solution to his story, upon which the Vedàlam began as follows:

FIRST STORY.

"In a city called Devapuram there was a king whose name was Pradarpavudànan, who had a son called Vajramahidan, and this sovereign's minister also had a son. These two youths were in the habit of amusing themselves, once a month, with the diversion of hunting, roving through dark groves and thick plantations. On one of these occasions, the prince espied a nymph who was amusing herself by bathing in a tank situated in the midst of a forest: he instantly became enamoured of her. The damsel, too, as soon as she beheld the prince, was rivetted to the spot on which she stood, not even moving her eyes or closing her eyelids, so desperately

* It does not appear in the sequel that this curse is fulfilled, unless it be considered to apply only to this single story; for though, on the failure to solve the question proposed in the last story, the king was directed to take the Vedàlam to Sàndasilan, yet the Vedàlam himself, so far from cursing him, gives him advice how to avoid the death which Sàndasilan designs for him.

was she smitten with him. After they had thus intently gazed on each other for some time, the maiden stretched forth her hand, and plucking one of the lotoses which were flowering on the tank, applied it to both her eyes, then bit it with her teeth, and placed it on her leg. Again she plucked a lotos, which she pressed to her bosom, and then placed it on her head. Having made these signs, she departed and went to her city. Upon this the king's son called the minister's son to him, and detailing all the signs which had been made demanded their interpretation. The minister's son replied, 'Oh, 'prince, her plucking the lotos and applying it to her 'eyes, signifies that her dwelling is at Cannàpuram;* 'the biting it with her teeth, signifies that her name is 'Padmàbadi;† the throwing it on her leg implies that 'her father's name is Càlingaràyan;‡ her pressing it to 'her bosom means that if you will pay her a visit she 'will embrace you; and her placing it on her head tells 'you to come to her with the utmost secrecy.§ Such is 'the interpretation of these signs.'

"The prince, on hearing what the minister's son said, returned to his city greatly delighted, and leaving his

* The city of eyes; *can* being the Tamul for an eye.

† Because she put the lotos, *padma*, between her teeth; thus, as it were, pronouncing her name.

‡ *Càl* in Tamul signifies the leg, and the title of *ràyan* implies that he was a king. *Càlinga* is an elephant. The princess indicates only the first syallable.

§ Under the rose!

elephants, horses, troops and suite, set out accompanied by the minister's son to seek the city where the damsel dwelt. They alighted at the house of an old matron who was in the habit of tying nosegays for the princess, and after having won over the dame to their interests, they related to her all the circumstances respecting the signs which had been made at the tank of lotoses, and sent her to the king's daughter. She accordingly saw Padmàbadi, and told her all the particulars which the prince had mentioned. No sooner was the princess made acquainted with them, than by way of a sign, she dipped all her fingers in a paste* of sandal dust, and striking the old woman on the cheek, drove her away. Deeply afflicted, the messenger returned to the king's son; and showing him the marks of the blow she had received, with lamentation and weeping exclaimed, 'Is it to mur-'der me that you have sought?' The other, on perceiving what had happened, concluded that the damsel was unpropitious to his suit, and was much exasperated; but the minister's son seeing the impression made by the communication, comforted him by saying, that the prin-

* This paste is made by rubbing a piece of sandal wood on a granite stone sprinkled with water. The preparation thus obtained forms a cosmetic, in very general use, being smeared over the body for the sake of the scent. There is an imperfect double meaning conveyed in this sign, for *Chanda* is one name in Sanscrit for the moon (though *Chandra* is that in more common use), and *Chandana* is the Sanscrit for sandal wood: so that while the ten finger-marks indicated the ten days, the Chandana gave a hint respecting the moon's appearance. There is a further double meaning in the next sign, which will not bear explanation.

cess meant to indicate that he was to return in ten days, when there would be moonshine.

"On the eleventh day, having made their peace with the old woman, they sent her again to the princess. No sooner had she announced her purpose than the princess flew into a passion, and dipping three of her fingers into a mixture of Cungumam, struck the old nurse upon the breast and drove her out by a secret way, different from that by which she had entered. The matron returned, and made known how she had gone and delivered her message to the princess, and how the princess had beaten her and driven her out by a secret passage. The minister's son, perceiving that the prince was afflicted with the deepest sorrow, explained to him that the damsel would receive him in three days; and that she had dismissed the messenger by a secret way, in order to show that he was not to come by the entrance usually frequented.

" The prince, on hearing what the minister's son said, rejoiced greatly; and on the fourth day, having anointed himself with fragrant musk and other perfumes, he adorned himself with garlands of flowers, and aided by the light of the moon, passed along the concealed passage and visited the king's daughter, whom he embraced with the greatest delight. For ten days they continued fondly united in the bonds of love, so that the prince forgot the minister's son. At the expiration of that time, however, he was overcome with sorrow at the following

reflection: 'I, who never before was separated for a 'moment from the minister's son, have now abandoned 'him, in consequence of my vehement passion for this 'damsel.' The king's daughter perceiving this, turned to the prince, and thus addressed him: 'Wherefore is 'it that your highness is no longer happy, as you have 'hitherto been for so many days past; what is the cause 'of your present affliction?' The prince replied: 'Hear 'me, my charmer.* My dear friend, the minister's 'son, has ever been my faithful follower. Never before 'was I parted from him even for a single day, and now 'for the last ten days have we been separated. This is 'the cause of my affliction; this, and this only, occupied 'my thoughts.'

"On hearing these words the royal virgin rose in secret anger, and calling aside her waiting women, who were in attendance, commanded them to bring poison; and having mixed it with some cakes that were at hand, she brought and presented them to the prince, saying, 'Take these cakes and give them to the minister's son; 'request that he will eat them, and then conduct him 'hither.' Upon this she dismissed him. So the prince, taking the cakes, presented them to the minister's son, and told him to eat them. The minister's son, on receiving the cakes, looked at them, and then regarding the prince said, 'Do you mean to poison me that you have

* Literally, "nectared honey."

'thus brought me these cakes?' The prince, on hearing him utter these words, stood astonished, and his mind was roused to anger while he made the following reflection: 'Shall he dare to speak thus insolently to me? Instead of 'receiving and eating with pleasure what I, in the kind-'ness of my heart, have brought and presented to him, 'this, forsooth, is the mode in which he addresses me!' The minister's son perceiving this, rose up, and having gone out, brought in a dog, before which he placed the cakes. No sooner had he devoured them than he fell into convulsions and died; which, when the king's son perceived, he clasped the minister's son in his arms, assuring him, at the same time, that he was ignorant of the treachery which had thus been practised. They then both consulted together, and the minister's son thus spoke: 'Has 'she not been planning my destruction? Now will we, 'by some wily stratagem, contrive to carry her off to our 'own city. Do you return and tell her that you have seen 'and spoken to me, and presented me with the cakes; then 'let her retire to repose, and when you have ascertained 'that she is fast asleep, take off the pearl necklace which 'she wears around her neck, and then in the mid space 'between her breasts make an impression with the nails 'of three of your fingers and come away.' So saying he dismissed him, and the prince, who consented to the proposal, went and related the circumstances which had been agreed on to the king's daughter. He affected the same regard for her as ever, and passed his time as be-

fore in her society; then watching his opportunity, when she fell asleep he took off her pearl necklace, and having dug his three fingers into the middle of her bosom, so as to leave three marks, he came away.

" No sooner had the dawn broke than the minister's son assumed the garb of a devotee, and the prince pretended to be his relation; and having proceeded to the burning-ground, they took their station there as persons performing penance. Then the minister's son told the prince to take the pearl necklace, and to proclaim it for sale, and if any one should offer a price for it, to make excuses, so as to have an opportunity of hawking it about near the gateway of the palace. 'The king,' said he, 'will then call you to him, and will ask you the 'value; when you are to reply, that you do not yourself 'know its worth, and you are then to conduct the king 'to me.' The prince being thus dispatched, cried about the necklace for sale; and as he was passing by the gateway of the palace, the sovereign of that city called to him and demanded the price of the necklace. To which the other replied: 'Listen, oh king! If you want the 'necklace, there is a yogi* performing penance in the

* The *yogi* is a devotee who performs the act of meditation called *yoga*, which is the spiritual worship of God, or union with the Supreme Being by means of abstract contemplation. The method of performing it is described in the Gita, as " sitting on Cusa grass, with the body firm, the eyes fixed on the tip of the nose, and the mind intent on the Deity." In the *Tantras* a fanciful operation is prescribed, by which the vital spirit seated in the lower part of the body, and the ethereal

'burning-ground, to whom if you go, you can talk to 'him respecting its value and become its possessor.'

"So the king arose and went to visit the yogi performing penance in the burning-ground; to whom, after making obeisance, he said: 'This necklace is extremely 'beautiful, tell me, therefore, I pray you, by what means 'it came into your possession?' The penitent replied: 'Hear me, oh king! Since I have been performing 'penance in this burning-ground, there came hither, on 'one occasion, a very beautiful damsel in the middle of 'the night, who drawing forth a burning corpse placed 'it before her, and after tearing it in pieces, devoured as 'much as she could eat,* after which she immediately 'returned to the city. In this manner she made a constant practice of glutting; when, one night, in order to 'make myself acquainted with her station in life, I took 'my *Shùlàyudam*,† and, just as she was in the act of devouring a corpse, dug it into her bosom, and at the same 'time demanded who she was. Much alarmed, she took 'off the pearl necklace which was on her neck, and 'presenting it to me as a bribe, intreated that I would 'not divulge the circumstances that I had witnessed.

spirit placed in the head, are supposed to be brought into combination in the brain, when the devotee becomes united with Brahme. See Wilson's Sanscrit Dict. word *Yoga*.

* Literally, "ate her bellyful of it."

† The *Trishùla*, or trident, one of Siva's weapons, which is usually carried about by his worshippers, who have devoted themselves to a life of penance. See *Moor's Hindu Pantheon*, p. 36 and 48.

'She told me that her name was Padmàbadi, and that 'she was unable to satisfy her appetite unless by tearing 'in pieces and devouring human bodies. After this 'she departed.'

"Having concluded this extraordinary relation he placed the necklace in the king's hands; who had no sooner heard his account than he was seized with horror, and returning to his palace, immediately sent for his daughter, and commanded her to expose her bosom that he might look upon it. He then showed her the pearl necklace, and demanded whether it did not belong to her. Upon this she became covered with confusion, and hung down her head in affliction. The king perceiving this, related all the circumstances to his prime minister, demanding at the same time what punishment was adequate to such an offence. The minister replied, that it was a womanish act to execute a female, and that therefore it would be most proper to drive her out of the country into banishment. Accordingly the king, having consented, turned her out of the city, and drove her into the forests.

"Just at that juncture the prince and minister's son reassumed their former dress, and visiting the king's daughter carried her off, and returned with her to their own city.

"After she was gone the king pined away with grief for his child, and sunk under her loss, and the queen, finding that she was deprived of her husband and her

daughter, yielded her life also, a victim to her affliction."

"To whose charge, therefore," demanded the Vedàlam of Vikramàditya, "should be laid the guilt of their death?" Vicramàditya replied, that the minister's son had acted in conformity with the commands of his prince; but that the minister of the deceased king had, without due investigation, advised the banishment: the guilt, therefore, lay with that minister.

Upon hearing this decision, the Vedàlam immediately loosed his bonds, and bounding away, escaped to the forest, and mounted on a lofty branch of the muruka tree, where he suspended himself, as before, head downwards.

SECOND STORY.

VICRAMÀDITYA again seized the Vedàlam, and, having bound him, was bringing him along, when he related the following story:—

"In an Agrahàram* named Brumhachakram, there was a Brahman named Satshobiyan, who had a daughter called Sinniyàl, to whom three young Brahmans came with proposals of marriage. One of them saw the

* An *agrahàram* is a village inhabited solely by Brahmans.

damsel's eldest* brother, and requested, his (younger) sister in marriage, to which he signified his assent: another saw the maiden's mother, and begged of her to permit the solemnization of her daughter's marriage with him, to which she promised her consent: the third made his proposition to the girl's father, who gave his consent to him. Thus each made his proposal without the knowledge of the others, and all three came to assert their right. Whilst they were disputing together, the damsel, from extreme anxiety of mind, died.† The father and mother, elder and younger brothers, with her other near relations, assembled, and with weeping and wailing mournfully took the body to the burning-ground, and after finishing the performance of all the customary religious ceremonies, committed it to the flames.

" The three young Brahmans, who had come for the purpose of lighting her funeral pile, were greatly afflicted. Of these, one remained guarding the ashes which were left by the fire; another took the bones, and went on pilgrimage to the Ganges; the third set out on his travels, and whilst he was wandering about the world, came to a certain Agrahàram, and asked for food at the house of a Brahman. They consented to

* The Tamuls have distinct epithets: for an elder brother or elder sister, *tamayan* and *tamayal*; and for a younger brother and younger sister, *tambi* and *tangachi*. These words somewhat resemble the French ainé and cadet, with their feminines.

† Literally, " went to the gods."

give him a meal. During his stay there, the Brahmani woman of the house fell into a passion with her child, and pushed it into the fire, so that the child was burned to death; which the Brahman, who had come in to take his meal, perceiving, said, 'Shame on thee, Brahmani, thou hast murdered thy child; I will not take food in thy house.' The woman, by the charm called *sisupàbam*, recreated the body, and, by the incantation called *sanjìvi*, restored it to life. She then placed the child by her side and proceeded to set on the meal. The Brahman was greatly astonished, and with earnest entreaties persuaded the Brahmani woman to divulge to him the charm of *sisupàbam*. After having also instructed himself in the *sanjìvi* incantation, he set out and came to the burning-ground. There also came the Brahman who had performed the pilgrimage.

"Then he who had remained on guard observed that all the bones were missing. Upon this, he who had taken away the bones with him on the pilgrimage to the Ganges, said that he had brought them back with him, and produced them. Then he who had gone on his travels took the bones and the ashes, and having created out of them the body, by virtue of the charm *sisupàbam*, gave life to that body by the *sanjìvi* incantation. The damsel immediately arose and assumed her former appearance, upon which, each of them asserted his right to marry her, until their quarrel rose from words to blows."

" To whom, therefore, of those three," demanded the Vedàlam of Vicramàditya " ought she to be wife?" The monarch replied, " He who took the bones with " him on pilgrimage to the Ganges should be considered " as her son; the resuscitator, as her father; he who re- " mained watching in the burning-ground must therefore " be her husband."

No sooner had the Vedàlam heard these words than he loosed his bonds, and bounding away as before, ran off and mounted the muruca tree, where he remained suspended head downwards.

THIRD STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, bound him, and was bringing him along, when he related the following story :—

" Listen, oh Vicramàditya! There is a city called Angadesam, where there lives a Brahman named Adivishnu, who has two sons.* Whilst one of them, named Yogadànan, was paying his respects to the king, his majesty sent for the other, and asked each in what he excelled. One of them replied that he was an accomplished epicure; the other that he was skilled in sleeping. The two sons having thus given different answers, the king, in

* In the original the Brahman has three sons, but the task of the third son does not admit of publication. It is not essential to the point of the story.

order to try their abilities, commanded that at the house of a certain Brahman* a meal should be prepared for the epicure. So, after he had eaten it, he visited the king, and complained that the victuals stunk of dead bodies. Upon making inquiry, it proved that they had made use of rice† which had been grown in soil that was manured with the ashes of a burning-ground. The king was greatly rejoiced.

" He then sent for him who was skilled in sleeping, and ordering a bed to be placed on a couch, had it stuffed with flowers deprived of their stalks. Upon this the Brahman slept, and on rising came and complained that he felt sore all over his body. The king, on hearing this, commanded female attendants to make an examination; and, after a diligent search according to his orders, they told his majesty that they had found one hair among the flowers. The king was greatly rejoiced, and gave both the Brahmans employment near his person.

" Now," said the Vedàlam to Vicramàditya, " which " of these two shewed the greater talent?" Vicramàditya replied, " that the epicure judged with all his " senses about him, and that therefore the sleeper shewed " the greater talent."

On hearing this, the Vedàlam loosed his bonds and ran away to the muruca tree.

* We find here that the epicure, being a Brahman, was sent to the house of a Brahman to try his skill, and that the king was not present.

† Literally, " rice in the husk," for which the Tamuls have a distinct name.

FOURTH STORY.

VICRAMÀDITYA approached the foot of the tree, mounted, seized the suspended Vedàlam, bound him, lifted him up, and was in the act of bearing him off, when he related the following story.

" Listen, oh Vicramàditya! there is a certain city named Uchini (Oujein), where there dwelt a Brahman by name Arjunaswàmi, and he had a very beautiful daughter whom he brought up in seclusion.* At that time three persons, named Nyàni, Vicramanyàni, and Sùran, hearing the fame of her beauty, came to offer themselves to her in marriage. The father promised that on one of them he would bestow her; but in the meantime a giant came and carried off the damsel. Her father and mother fell in consequence into the deepest affliction; which Vicramanyàni perceiving, promised that he would furnish a chariot, provided a person could be found who would mount it and proceed to conquer the giant. ' Do you construct and produce your chariot,' said Sùran, ' and I will undertake the conquest.' So Vicramanyàni constructed a car, which by means of machinery was capable of flying through the air, and after having embellished it, presented it to Sùran.

" Then Nyàni, by the eyesight† of knowledge which

* Literally, " in a cave."

† I have preserved this phrase literally, because it seems peculiarly expressive of such a species of knowledge as enables its possessor to perceive future or distant occurrences.

he possessed, pointed out the place whither that giant had taken the damsel.

" Sùran, after having properly equipped himself for the fight, mounted the chariot, and went and fought a fierce battle with the giant. At length, having succeeded in cutting off his head, he placed the damsel in the chariot and brought her back to her parents."

" Of those three persons, to whom," said the Vedàlam, " ought that damsel to be given in marriage." Vicramàditya replied: " To speak from innate knowledge, " and to construct a chariot by mechanical invention, " are not such mighty acts. He * who conquered the " giant and brought away the damsel was the greatest; " she should be his wife."

No sooner had the Vedàlam heard this than he loosed his bonds and mounted the muruca tree.

FIFTH STORY.

AGAIN Vicramàditya seized and bound him, and having lifted him up was in the act of carrying him away, when he related the following story:

* That heroism should be made to take precedence of knowledge however great, and of ingenuity however inventive, is characteristic of the state of civilization in India, as well at the present day as at the time when these tales were written. When we further recollect, that in this instance beauty was the prize, the award would probably be justified by the approbation of all ages and countries.

' None but the brave deserve the fair."

" In a city called Somavedicai there was a king named Nìdivangishakedu. For the Bhadracàli,* who was the tutelar goddess of that king, he had a temple built with every species of pomp and splendour. It was on a certain occasion during the celebration of the festival of the car, when all the people of that district were assembled to witness it, that a certain individual saw among the crowd a damsel, and immediately becoming enamoured of her, looked towards Bhadracàli and thus addressed her, ' If thou wilt obtain for me this damsel ' in marriage, I will lay my head as an offering at thy ' holy feet.' After making this vow† he communicated to his parents his desire to marry the girl. So they went

* Bhadracàli, a name of Durgà or Pàrvati, the consort of Siva. To her human sacrifices were usually offered; and as it was not lawful, unless under very particular circumstances, to sacrifice a female, the story is in strict conformity with Hindu notions. For an account of Càli, or Bhadracàli, see *Moor's Hindu Pantheon*, article *Pàrvati*, p. 145; also *Sir W. Jones's Works*, vol. xiii.

† The practice of making vows at a shrine, or before an idol, whether in expiation of sins committed, or in the prospect of abating future evil or obtaining future good, is as common among the Hindus as among the Roman Catholics; and that the feeling is similar is illustrated by the following circumstances.

A Maharatta servant in my employ had a mother who fell ill with rheumatism, whereupon her son vowed a certain number of wax candles to the virgin at St. Thomas's Mount, near Madras, and on her recovery obtained my permission to fulfil his vow. On being asked how he, being a Hindu, came to think of making a vow to a strange deity, he replied with much simplicity, that he had understood that goddess to be very good for the rheumatism, and he was happy to say that he had not been misinformed. Like the Romans, he had no difficulty in admitting another divinity into his calendar.

and made inquiry respecting the city where the damsel dwelt, and having gone thither sent for her father and mother, and proposed the match. They both consented. The marriage was accordingly celebrated, and the young man took his bride home to his own city.

" Sometime afterwards the father of the girl called his son, and despatched him with a request that he would go and fetch his sister. He went, and while returning with her and with his brother-in-law, they came to a Bhadracàli temple, near which there was a tank. Here they drank water and were reclining in the shade, when the girl's husband said that he wished to pay his devotions to Càli. So he went to do so; after which, tying the hair of his head to the bough of a tree which was opposite to the temple, he severed his head from his body.

" Soon afterwards the girl's brother went to look after her absent husband; and when he found his corpse lying prostrate on the spot whither he had gone, he too, in like manner, fastened his hair to the bough and cut off his head. The girl likewise, finding that neither of the two who had left her returned, went to look for them, and perceiving both her brother and her husband with their heads severed from their bodies, she also, turning towards Càli, was on the point of cutting her throat, when the goddess, arresting her hand, cried out, ' Be not ' rash! ask whatever gift you please and I will grant it.' —The girl replied, ' I wish my husband and my bro-

'ther to be resuscitated.'—'I will raise and restore 'them to you as you require,' said Càli, 'unite there-'fore the heads and the bodies together.' She proceeded to execute the command of the goddess, but by mistake united the heads and the bodies, the wrong one to each. Then Càli resuscitated them; but no sooner had the girl perceived their faces than she became deeply afflicted."

"Of these two, therefore, whose wife should she be?" said the Vedàlam. To which Vicramàditya replied, "Since the husband's head was united to the brother's "body, and the brother's head to the husband's body, "whichever of the two, immediately on perceiving the "girl, should pay her attention as his wife, he it is that "ought to be her husband."

The Vedàlam hearing this, loosed his bonds, ran off, and mounted the muruca tree.

SIXTH STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, bound him, and was in the act of bearing him along, when he related the following story.

"In a city called Valipuram there was a king named Vicramacesari, and he had a son by name Paràcramacesari, who kept a favourite paroquet of various colours,* which could tell the events of the three times—past,

* Literally "of the five colours."

present, and future. So one day the king's son, turning to his paroquet, thus addressed him: 'Thou, who canst 'tell past, present and future events, say, when shall I 'be married?' The paroquet replied: 'Oh prince! in 'the city called Vedapuri there is a king named Mahà-'daran, who by the performance of a very long penance 'obtained the birth of a daughter, to whom he has given 'the name of Eràcàsi, and whom he has educated in 'seclusion. She has now attained a marriageable age; 'to her you shall be united.' Such was the conversation which occurred at Valipuram.

"Now that damsel also kept a paroquet of many colours,* which likewise understood the events of the three times. So the king's daughter asked her paroquet whence she should obtain a husband: to which the paroquet replied, that she should, of her own free will, become the consort of Paràcramacesari, the son of king Vicramacesari, who resided in Valipuram. This prediction the princess went and communicated to her father, who agreeing in the propriety of the paroquet's suggestion, placed his daughter in a palanquin, and having ordered proper attendants to accompany her, intimated his willingness to bestow her in marriage on the prince.

"Accordingly Paràcramacesari married the king's daughter; and when he and his consort were reposing together in their dormitory he thus addressed her: 'We

* This phrase may also be translated "of many languages."

'have both happily obtained the object of our wishes; 'our paroquets ought also to be rendered happy by 'a union.' So they placed both the paroquets in one cage.

"After a little while the male paroquet proceeded to pay court to his companion, when she, with a countenance full of rage, sternly eyed him, saying, 'What busi-'ness hast thou to make so free with me, there is no con-'fidence to be placed in the male sex.' Upon which the male recriminated, by affirming that there was no trusting to the female sex. Thus the two paroquets fell to quarrelling, which awoke the prince and the princess. Then both the paroquets related to them what had passed, and requested them to settle their dispute. This they consented to do; and first addressing the hen paroquet, told her to state her reasons for asserting, that men are not to be trusted. Whereupon the hen paroquet replied as follows: 'Attend, oh prince! In a city 'called Abayastam there was a merchant whose name 'was Viradavàlmìgan, and he had a son named Taga-'dacesaran. This youth had plenty of money, in con-'sequence of which, instead of conducting himself 'according to the advice of his parents, he spent 'all the riches which his father had amassed, in fol-'lowing after harlots, and was given up to all manner 'of folly and licentiousness. His parents rebuked him, 'and finally drove him from home. For some time he 'wandered about as a traveller, and at length came to

'the house of a merchant named Adagan, who resided 'in the city of Nalagàpuram. The merchant invited 'him to remain with him, gave him his daughter 'Alasàri in marriage, and presenting him with various 'kinds of jewels appointed him as the manager of his 'property. After he had remained in this situation for 'some time he went and prostrated himself before his 'father-in-law and mother-in-law, and addressing them 'in a tone of the greatest affliction thus spoke: It is a 'long time since I left my father and mother in anger 'with me, I entreat therefore that you will grant per-'mission to my wife and myself to go and pay them a 'visit, after which we will return hither.

"'Accordingly they gave them some money and a 'number of jewels, and sent them away. So when 'they had both set out and had gone a little distance, 'the husband turning his thoughts to the strange women 'whom he had known before, meditated deceit. So 'regarding his wife who accompanied him, he said, Oh 'wife, in this dell there are robbers, we will therefore 'take off all our ornaments and carry them carefully 'concealed. No sooner had she, in conformity with 'these directions, stripped off all her jewels, than he 'took her and pushed her into an old well, and then 'went and associated with those strange women. The 'girl, weeping and crying out with a loud voice, some 'travellers who were passing that way perceived her, 'and feeling compassion at her situation they took her

'out. She returned to her father and mother, and told 'them that her husband and herself had been sur- 'rounded by robbers, who plucked off all their orna- 'ments, and having made him prisoner drove her 'away. This, said she, is the reason that I appear 'before you in such a plight. On hearing this they 'sympathized with her in her misfortunes, and urging 'her not to despair, endeavoured to encourage her 'mind. In the meantime her husband took the jewels 'and the ready-money, and bestowed them upon the 'harlots of his acquaintance; with whom after remain- 'ing for some time, being now empty-handed and with- 'out the means of furnishing them with more, they 'turned him out of doors, and would no longer permit 'him to approach them. He then became miserable in 'the extreme, and, with deceit in his heart, went back 'to the house of his father-in-law. No sooner did he 'see his wife than he retraced his advancing step and 'retired, which she perceiving, considered that he did 'so through fear, arising out of the crime which he had 'committed. So she ran across his way, and after per- 'forming prostration with her eight members,* said, 'You have no need to be alarmed. Are you not my 'lord, master of your wife, to sell or to keep her, to 'give her away, or bestow her in charity? You have

* This prostration is so called, because the forehead, the chest, the two shoulders, the two hands, and the two feet, are all brought in contact with the ground.

'therefore committed no crime. Your servant hath 'told her father and mother that robbers plucked off 'all her ornaments, and seized and carried you off. 'They are expecting your arrival: you need fear for 'nothing. Come hither, I pray you. So saying, she 'took his hand in the most affectionate manner, led 'him in, and presented him to her father and mother. 'They both embraced their son-in-law, cheered up his 'spirits, and, bestowing on him a further supply of 'jewels, entertained him as before in great affluence. 'After he had remained with them for a short time, he 'again set his mind upon strange women, and desired 'to associate with them. Thinking, however, that if he 'required his wife, she would not again accompany 'him, he took off her jewels while she was asleep, and 'slew her. Since he practised such treachery as this, 'husbands are not to be trusted,' said the hen paroquet to the prince.

"Then the prince, calling the cock paroquet, asked him to detail his reason for asserting that wives were not to be trusted; whereupon the cock paroquet, addressing himself to the prince, spoke as follows:—'Once upon a 'time, when king Danmacesaran governed in the city of 'Arasapuram, there was a *Comutti** in that city named 'Danavardan, and he had a daughter whom another '*Comutti* came and demanded in marriage, and, whom

* A particular tribe of merchants.

'when he had espoused, he took away to his own country. 'He then left her in charge of his father, and went 'himself away on commercial business. Having grown 'up to womanhood, she availed herself of the oppor- 'tunity of his absence, and made it a practice to indulge 'in familiarity with a certain Brahman.* In the mean- 'time, after exerting himself for some time in increasing 'his fortune, the merchant returned to his father's city, 'and, on the night of his arrival, he and his wife retired 'to rest together; but no sooner did he fall asleep, than 'she called her nurse, who acted as her messenger, and 'sent her to tell the Brahman, her paramour,† to come 'and wait for her behind the house where they were 'sleeping. The nurse executed her commisssion, and 'when she had fetched the Brahman and placed him at 'his post, came and told her mistress. Now, the watch- 'men, who were guarding the city, when they discovered 'a man lurking behind the house, thought, as the night 'was completely set in, that he must be some robber or 'other, and therefore discharged an arrow at him. The 'arrow hit the Brahman and mortally wounded him, 'when, just at that moment, the *Comutti* girl came out 'and called to him; but, as he remained silent, she 'concluded that he was angry with her. She therefore

* The priests of India, like those of Rome, have the credit of carrying on frequent intrigues with the wives of persons of other castes, and the disgrace attached to the lady in such transactions is much mitigated by the sacred character of the paramour.

† Literally, "her husband by stealth."

‘ proceeded to caress him, and, while she was in the act
‘ of giving him a kiss, her nose chanced to slip into his
‘ mouth, when unfortunately, in the agony of death, he
‘ bit it off, and expired. She arose with fear and trem-
‘ bling, and, on feeling for her nose, perceived that
‘ it was gone. Being at a loss in this dilemma what to
‘ do, she was grievously afflicted; so, returning home,
‘ she untied her husband's pouch, took out the beetel-
‘ cutter,* and rubbed upon it the blood which flowed
‘ from the remaining stump of her nose. She then cried
‘ out that the merchant had cut off her nose. Her
‘ father, on hearing this accusation, went to the seat of
‘ justice, and demanded satisfaction for the injury which
‘ his daughter had received. The officers of justice
‘ carried him before the king, who sent for the *Comutti*
‘ and demanded his reason for having perpetrated such
‘ a deed. He replied, whilst I was asleep, my wife,
‘ who was by my side, cried out Oh! with a loud voice.
‘ This is all I know of the matter. Upon this the King
‘ sent for the wife and interrogated her. I committed
‘ no crime against my husband, said she, that I should
‘ deserve such treatment. The king became greatly
‘ incensed. Whatever might have been her crime,

* The practice of chewing beetel being common in India, every man is furnished with a leathern pouch (vattuvam), which contains the implements and articles necessary for the purpose. Among the rest a beetel-knife for paring and splitting the nut (pàccu), so as to fit it for its place in the midst of a beetel-leaf (vettilai) rubbed with quick lime. The quid thus prepared is used as tobacco is with our seamen.

'said he, what cause could there be for maiming a 'wife? So saying, he delivered the *Comutti* into the 'hands of the executioner, to be punished. In the 'meantime the watchmen came, and presenting them-'selves before the king, performed prostration, and 'stated that they had a petition to make, which they 'thus set forth.—Oh, king; listen, sire! Whilst we 'were going our rounds through the city, we found a 'person crouched down behind the house of this *Co-'mutti*, and, thinking that he was a robber, we dis-'charged an arrow at him, and he fell. Whilst he was in 'the act of expiring, this *Comutti's* wife came and called 'him, but perceiving that he remained silent, Are you 'angry, said she, because I am come so late? So saying, 'she embraced him and gave him a kiss. Then her 'nose slipped into his mouth, upon which he bit it off, 'and expired. She instantly entered her house, and, 'crying out, fell to abusing her husband. In proof of 'what we say, there is her nose in the robber's mouth. 'On hearing this the king examined the corpse, upon 'which he perceived that the circumstances which they 'had mentioned were correct. So the king being much 'astonished, gave orders that the young woman should 'be bound and cast into a fire. On these grounds,' said the cock paroquet, 'I affirm that there is no faith to be 'put in the female sex.'

"Now, therefore, oh prince!" said the Vedàlam to Vicramàditya, "tell me, I pray you, to whom the

greater sin attached in these two affairs?" Vicramàditya replied, " As for a husband, it may be allowable for him to sell and to punish his wife; but such is not the case with a wife." On his saying this, the Vedàlam loosed his bonds, and mounted the muruca tree as before."

SEVENTH STORY.

VICRAMÀDITYA again mounted the tree, seized the Vedàlam, bound him, descended, and was coming along, when he related the following story:—

" Listen, oh Vicramàditya! There is a city called Sàbagam. In the days when king Sugrivan ruled there, there was a Brahman named Vìravardan, who was a man of mighty valour. He went to the king, and on making him acquainted with his qualifications, an order was issued that he should receive a daily stipend of a thousand pieces of gold. This money he divided into four portions; whereof he devoted one portion to the Gods, one portion to charity, one portion to the support of strangers (hospitality), and one portion to the expenses of his household. Such was the order of his daily expenditure, whilst he himself, night and day throughout the sixty* hours, kept guard at the gate of the royal palace.

* Præterea dies dividitur hìc non viginti quatuor horis, sed sexaginta, quas *nàjhicai* vocant.—Numerant autem ipsi triginta *nàjhicai* sive horas

" Matters were thus conducted, when one day, during a violent storm of wind and rain, the king heard near the city walls the cries of one weeping and lamenting, and on inquiring whether there were any one bold enough to go out at that time and inquire the cause, Vìravardan immediately armed himself with all his weapons, and prostrating himself before the king, offered to go himself and ascertain what was the matter. Upon this he immediately set out. The king, wishing to ascertain whether he would really go or not, followed him privately. Vìravardan went, and finding a female who was weeping; 'Wherefore do you weep?' said he. 'Who are you? What is your name and country?' To which she replied: 'I am the goddess Bhùmidevi, 'who am sprung from the right shoulder of the mighty 'king Sugrivan, who rules over this city. Three days 'from this time death will visit that monarch: if he 'die, what will become of us? This reflection causes my 'sorrow.'—'Oh divine Ammà!' said Vìravardan, as soon as he heard these words, 'are there no means of averting 'this calamity?'—'There are' said she, 'provided a 'person fit to execute them could be found.'—'I will exe-'cute them,' said Vìravardan, 'name me the means.'— To this she replied: 'In this field of slaughter the

ab ortu solis ad occasum, et ab occasu ad ortum alias triginta: unde fit, quod tempore œstivo longiores sint horæ diurnæ nocturnis, et è contra hyemali tempore; semper enim eundem servant horarum numerum.— *Beschi Grammat. Latino-Tamul*, p. 136.

'goddess Durgà dwells. If you will sacrifice to her a 'son of sixteen years of age, death shall not come upon 'the king.' On hearing this, he returned to the city, and entering his palace related these circumstances to his wife and children. Then taking away with him his son, he laid him before Durgà, offered up a prayer, and drawing his sword cut his throat. Then, in order that his daughter and wife should not survive this crime, he cut their throats also; after which he yielded his own life.

"The king, who witnessed all this scene, reflecting that it was on his account that these four persons had died, was just upon the point of cutting his throat also, when Durgà appeared and restored all four to life again. The king, too, unknown to them, returned to his palace, and retired to rest. Vìravardan also, having sent his wife, son, and daughter back to their dwelling, went and resumed his station on guard at the palace gate. When day broke the king went to the presence-chamber, and sending for Vìravardan, commanded him to relate what had happened in the night. To which he replied: 'In conformity with your majesty's mission I went, and on finding a female, asked her why she was weeping, to which she gave me no answer.' Then the king was greatly delighted, and after relating to his nobles all that had happened, appointed Vìravardan as the manager of all his property."

"Which, then," said the Vedàlam to Vicramàditya,

" of all these five persons rendered the most meritorious " service." To which he replied: " A subject ought to " conduct himself according to the order of his king, " and a son, a wife, and a daughter, are bound to listen " to the commands of the head of the house; but the " king instead of acting as owing no obligation to any " one, was himself also on the point of cutting his " throat. This was the most meritorious act."

No sooner had Vicramàditya spoken thus, than the Vedàlam loosed his bonds and mounted the muruca tree as before.

EIGHTH STORY.

AGAIN Vicramàditya mounted the tree, and seizing the Vedàlam, bound him, and was bearing him along, when addressing the monarch, he related the following story:—

" It was in the days when, in the city called Dharmapuram, a certain king named Sandasingan was ruling the whole land,* that an individual, whose name was Kàrpadigan, visited the king and obtained employment with him. One day, whilst he was thus enjoying his prosperity, the king went out hunting with his four kinds of forces,† and having urged his horse on at full

* Literally, " was ruling the whole land under one umbrella;" the umbrella being the ensign of royalty, as the sceptre with us.

† The four kinds of forces are elephants, cavalry, war-chariots, and infantry.

speed, presently found that he had outstripped his followers. He therefore drew up his horse to look back for them, when, just at that moment, Kàrpadigan overtook him, and after presenting him with two* *nelli* fruits, went off again to a great distance, in search of a spring to allay the king's thirst. At length he found one, and bringing some water from it, presented it to his majesty. 'What requital shall I be able to make you,' said the king, addressing Kàrpadigan, 'for this favour?' He then allayed his thirst, and rejoicing exceedingly, appointed him prime minister of the kingdom.

"One day, during the period that he was thus employed, the king sent for Kàrpadigan, and signified his wish that he should go and bring him the daughter of the king of Singal.† He consented to do so, and having settled with a merchant, he took a passage on board his ship. In the middle of the voyage the ship foundered, and as she was in the act of sinking, a fish seized Kàrpadigan and swallowed him. Kàrpadigan rent open its belly, made his way out, and catching hold of a seaweed which was at hand, thus contrived to reach the shore. He then mounted a rising ground, and perceived close at hand a temple dedicated to Càli. He proceeded to pay his devotions to the goddess, and on

* The emblic Myrobolan. Phillanthus emblica Lin. The natives believe this stellated fruit to be more powerful than any other in allaying thirst. It is very sour, and forms a good substitute for gooseberries when made into tarts.

† Ceylon.

doing so, there appeared before him a beautiful princess, surrounded by a numerous train of damsels. He instantly became enamoured of her, and calling one of the followers who was in attendance, imparted to her his passion; which she, in her turn, made known to the royal virgin. The princess upon this sent for him, and said, 'Immerse yourself in this well, and then return to 'me.' So he instantly descended into the well; and no sooner had he plunged in, than he found himself transported back to his own city.

"Then all the people who saw him cried out that Kàrpadigan was arrived, and as the rumour reached the king he commanded that he should be sent for. When he came, in consequence, into the presence, he turned to his majesty and related to him the details of his voyage, of the foundering of the ship, of his having been subsequently swallowed by a fish, of the manner in which he had rent its entrails, and how, by means of a creeping weed, he had gained the shore: he added all the wonders he had seen there, and the means by which he had returned.

"The king, on hearing this narrative, appointed one of his nobles as regent of his kingdom, and set out with Kàrpadigan. They travelled along, and guided by the creeping weed, followed the way which it pointed out, and soon perceived the temple of Càli. There they took up their station; and on the following day the princess came, and having paid her worship to the

Goddess, was in the act of returning, when she perceived the king and fell in love with him. She then called her attendant and sent him a message by her. The king replied, ' Very well, tell your mistress to come hither.' So the attendant went and delivered her message.

" Upon this the princess, urged by the ardour of her passion, presented herself before the king, and thus spoke, ' I am the daughter of the king of the Serpent ' World. No sooner did I behold you than I became ' deeply enamoured of you. Oh sire, requite my passion.' The king was greatly delighted, and thus addressed her, —' Here is my beloved companion who has fallen des- ' perately in love with you ;—be ye united together, even ' as Manmadan* and Rati.' To this she consented; and the king, addressing Kàrpadigan, said, 'Did you not on ' a former occasion give me two *nelli* fruits?† Now ' there is one (virgin) fruit for you as a recompense.' So saying the king plunged into the well and thus returned to his own kingdom.

" Which, therefore, of these did the more meritorious

* Manmadan, a name for *Càma*, is the Hindu cupid, and his love for Rati is the prototype of all love-matches in the Eastern world.—See *Moor's Hindu Pantheon*, p. 446.

† There is a double meaning in the original, which does not admit of translation. The word *Canni* signifies " a fruit," in a particular stage of its growth before it is quite ripe, it also signifies " a virgin." The king therefore says, ' Did you not, on a former occasion, give me two ' fruits? It is not too much that you should have one in return.' His generosity is thus enhanced, by making so great a sacrifice under the appearance of bestowing less than he had received.

good offices?" demanded the Vedàlam. Vicramàditya replied; "If a person be in the employ of another, it is but justice that he should do all in his power to serve him: that the king should resign to his servant a damsel whom he adored is the more meritorious act."

The Vedàlam, on hearing him thus speak, loosed his bonds, and mounted the muruca tree.

NINTH STORY.

AGAIN Vicramàditya mounted the tree, seized the Vedàlam, bound him, lifted him up, and was in the act of bearing him along, when he related the following story:

"Listen, oh Vicramàditya! In a city called Ubastipuram, there was a king named Grahabujan, and he had a daughter whose name was Saundari. Whilst he was thinking of forming a suitable match for her with some one of high scientific attainment, a Ràja presented himself, of profound* knowledge, wisdom, and prudence, to whom, after a due investigation of his merits, he gave his daughter in marriage.

"After the celebration of the nuptials, the young man took his bride, and returned to his own city. On their arrival, whilst the husband and wife were reposing

* He is represented as thus wise, because he is required in the sequel to understand the language of animals.

together on a raised bedstead,* some little ants were proceeding to pass in a line under the bed, upon which those that walked first suddenly halted. The ants that were coming up in the rear demanded on what account they were stopped; to which they replied, that there was no room to pass under the bed. The ants that stood behind rejoined, 'Can you not take up the bed-'stead, and throw it on one side?' to which the others answered, 'It would be a heinous sin to do so, whilst 'a husband and wife are sleeping together upon it.'

"The Ràja, hearing the conversation which the ants held, was struck with the oddity of their remarks, and began to laugh. The wife seeing this, asked him what was the cause of his mirth. The ants on hearing the sounds of their voices, cried out in their language to the Ràja, 'If you tell any one what we have been saying, 'may your head be split asunder.' The Ràja being thus threatened with a curse, became afflicted with grief, while his spouse demanded, why he did not open his mouth in reply to what she had asked? 'Since I find 'no favour in your sight,' said she, 'I will put a period 'to my existence by a violent death.' On hearing these words, the Ràja commanded that a pile of wood should be raised in the burning-ground, and stretching himself

* Literally, "a bedstead strung with tape." The kind of bedstead is specified, because it is only such bedsteads that are elevated on legs, it being usual with the natives to sleep on mats upon the ground. The absurdity of course consists in the difficulty which a little ant finds in passing under a four-post bedstead.

upon it, was on the point of calling his wife to share his fate, when it chanced that a ewe and a ram came that way, and as they were standing together, the ram went to pay his addresses to the ewe, when the ewe turning to the ram said, ' I will not receive your attentions, unless you will gather for me some grass which is hanging in this well.' The ram, on hearing this, was much afflicted, and thus replied; ' If in stretching out to gather that ' grass I should fall and be killed, whom will you then ' have to bear you company? If you do not choose to ' associate with me, it is of no great consequence, you ' may go about your business.' The Raja having witnessed this scene, instantly rose up, and returning to the city, made another marriage, and lived happily.

" Therefore," said the Vedàlam to Vicramàditya, " which had the more sense?" To which Vicramàditya replied, " The ram was the wiser, though but " a brute, since he did not listen to the words of a " female."

On hearing Vicramàditya thus speak, the Vedàlam loosed his bonds, and mounted the muruca tree as before.

TENTH STORY.

THIS story is omitted, being unfit for publication.

ELEVENTH STORY

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, and having bound him, was bringing him along, when he related the following story:—

" Listen, oh, Vicramàditya! There is a city called Vijayanagaram, in which there was a king named Vengidasettuvan, and he had three wives, whose names were Tàragavalli, Mrugàngapadi, and Chandana Cuyatti. One day in the summer season, while the southern zephyrs were blowing, Tàragavalli and the king were walking in a flower-garden, when a bee came and settled upon a flower which was interwoven with the braiding of her hair, upon which she immediately fainted away, and fell down. Her female attendants raised her up, and recovered her from her swoon.

" On another occasion, Chandana Cuyatti and the king, being engaged in mirthful conversation on the terrace of the palace, her body became blistered all over by the rays of the moon; which her attendants perceiving, they cooled her by sprinkling her over with rose-water.

" On another day, when the king was amusing himself in company with Mrugàngapadi, the sound of a rice-

beater* happening to strike upon her ear, all the joints of her fingers became stiffened with the noise; on perceiving which the king was greatly astonished.

"Of these three, therefore," said the Vedàlam to Vicramàditya, "who was the most sensitive?" To which he replied:—"The bee settled, and the rays "darted, in consequence of which what you have de- "scribed took place; but that the fingers should become "stiffened by the sound of a rice-beater surpasses every "thing."†

No sooner had he thus spoken, than the Vedàlam loosed his bonds and mounted the muruca tree.

TWELFTH STORY.

AGAIN Vicramàditya mounted the tree, seized the Vedàlam, bound him, raised him up, and was in the act

* To clear the rice of its husk is a domestic employment practised by women, who work in pairs, being placed opposite one-other on each side of a hole in the ground filled with rice in the husk, called in India, *paddy*. The rice-beater, which is a pestle about four feet long, made of heavy wood, and shod with iron, is raised by the right arm of the one woman, who in pounding it down quits hold of it, and casts it over into the right hand of the woman opposite: she in turn goes through the same movement. A short step to the left is at the same time taken, and a gradual revolution round the hole is thus effected. The whole operation is accompanied by an appropriate song, such as is sung with every species of manual labour in India.

† The meaning is, that the causes were appropriate, however inadequate to account for the two former cases; while, in the last, the wonder is increased, because there is no analogy whatever between the cause and the effect.

of bringing him along, when he related the following story:—

" Listen, oh Vicramàditya! In the city of Vijayanagaram, king Vangishamàrgan had a wife named Chandana-vadanai, who was exceedingly beautiful. He bore her the most ardent affection, and was so constantly in her society, that, abandoning himself to sensuality, he neglected inquiring into state affairs, which he left entirely to his minister. The minister conducted the government in an unimpeachable manner; notwithstanding which, the people slanderously asserted that he had deposed the king by stratagem, and had placed himself at the head of affairs. The minister, on hearing this injurious report, was filled with chagrin, and, unable to endure it, went on travel. The king, when he heard this, commanded others to conduct the public affairs.

While the government was thus carried on according to the king's mandate, the minister, who had previously retired, went wandering over the country, when at length he visited a city which was situated near the sea-shore. After he had remained there some time, he formed a friendship with a merchant, so intimate that they were inseparable from each other. This being the case, one day the merchant addressed him, saying, ' I am going a ' voyage on board ship, do you remain here until my ' return.' He replied, that he would rather accompany him, and see the wonders contained in foreign lands. The

merchant consented, and they both embarked on board ship and set sail. On the voyage a tempest arose, and beating violently against the vessel, she was caught in a whirlwind, and carried first towards one quarter and then towards another. Whilst she was thus beating about, they came in sight of a little island, where bringing the ship to, they disembarked. They were here astonished to find a temple, and under a tree, opposite to the temple, a raised throne, upon which they perceived a beautiful female reclining. Thinking that this must be some deity, and that it was improper for them to remain there, they embarked again and returned to their own country.

" The minister regarded the king as a treasure, which after it has been lost in the road, is restored to one's bosom. The king, too, was greatly rejoiced, and asked him why he had left him thus alone, and what novelties he had seen in his travels. He replied, that he had retired because he could not endure that such calumnies should be promulgated respecting him throughout the kingdom. He then went on to relate what curious things he had seen in different places.

" The king, on hearing his account, felt a desire to see these wonders; so taking the minister with him, they embarked together on board a ship and set sail on their voyage. When they reached the small island already mentioned, they disembarked; and perceiving the temple which was upon it, they drew near, and were surveying

it, when the king espied the damsel who had been previously seen by the minister, and thought within his mind, that not all the gods, from Indran downwards, possessed so lovely a mistress: so addressing himself to her, he intreated that she would accept him as a suitor.

She, for her part, when she beheld the king, persuaded that he could be no other than a crowned sovereign, replied, 'Oh king! as soon as the eighth day from the new 'moon shall arrive I will consent to a union with you.' He expressed his acquiescence, and the time at length came. So on that day the damsel, in order to keep a certain fast which she had vowed, went to bathe in a pool; and the king, aware that the minds of women are no more to be trusted than thorns under water, drew his enchanted sword, and accompanied her without her knowledge.

" Just at that juncture, as the evil genius Saniyan seized the Nalla Ràja, or as a mist envelops the sun, the giant called Jaladushtan came, and snatching her up, swallowed her; perceiving which, the king cut down the giant, tore open his entrails, and taking her out, released her. She then thus addressed the king: 'Hear, sire, the manner in which this curse came upon 'me. There is a bard who is one of the most dis-'tinguished of the poets about Devendran's court, 'and whose name is Mrugàngudan. After me, who 'am his eldest daughter, my father had a thousand

‘ sons, yet he would never, even for a single day, make ‘ a meal without my presence. Once, on the eighth ‘ day of the moon, I went to perform a fast vowed ‘ to Pàrvati. My father sought me in order to make ‘ his meal, and not succeeding in finding me, he re- ‘ mained without taking any food. On my return, ‘ no sooner did he see me than he flew into a violent ‘ passion, and inflicted a curse upon me that a giant ‘ should swallow me up. Upon hearing this I was ‘ greatly terrified, and asked him when this curse ‘ should be removed. The violence of his rage abating, ‘ he told me that a king named Vangishamàrgan would ‘ come and woo me, by which means a solution of the ‘ curse would be effected, and it has been dissolved ‘ accordingly.’ So saying she completed her vows. The king also bathed in that pool; after which they both returned with joy together to his capital, where they formed a union and lived happily together. The minister perceiving this, took poison and destroyed himself.

“ What was the reason that he quitted life?” asked the Vedàlam. To which Vicramàditya replied: “ He abandoned life in consequence of making the “ following reflections :* ‘ It has turned out like giving

* This solution is nearly as puzzling as the Vedàlam’s question; perhaps it may be explained thus—

If sweet things be given to children, it is the things they care for not the giver; if fair words be spoken to the wicked (that is, if they be treated kindly), they are pleased with the treatment, but forget or care not

" ' sweet-tasting things to children, or speaking fair
" ' words to the wicked, or giving milk and rice to the
" ' blind. The Deva-damsel whom I pointed out he
" ' has carried off.' "

Thus spoke Vicramàditya; on hearing which the Vedàlam, having loosed his bonds, mounted the muruca tree as before.

THIRTEENTH STORY.

AGAIN Vicramàditya having mounted the tree, seized the Vedàlam, bound him, lifted him up, threw him over his shoulders, and was bringing him along, when he related the following story.

" Listen, oh Vicramàditya! In the vicinity of the city of Pudapuram there is a temple in ruins, in which a Brahman worn out with hunger lay down. A devotee having espied him, revolved in his mind how he might relieve his hunger; so, by means of magic he created a city, and brought him rice, which he there obtained from the house of a Brahman.* The

not for the speaker; if food be given to the blind, they feel the benefit but forget the giver; or rather, from their natural defect, have not the means of knowing him. So, in the case of the minister, with whom the king was on the most intimate terms, no sooner did he furnish the king with the object of his desire than he forgot his friend; or at least the minister anticipated this result, and therefore destroyed himself.

* We find, from the manner in which the Brahman was fed, an illustration of the law, that Brahmans must eat only of food prepared in a Brahman's house. In order that the hungry Brahman should be satisfied,

Brahman ate till he was satisfied, and recovered from his weakness. Then the devotee instructed the Brahman in magic; after which the Brahman went to bathe, and whilst he was bathing saw a vision, as it were his child coming and standing before him. Having come out of the water, he related to the devotee that on immersion he saw this vision so long as his head remained under water.

"What was the reason," demanded the Vedàlam, "that the magic was powerless with him?"* To which Vicramàditya replied: "If the mind be wholly "bent on bestowing charity to Brahmans and such like "deeds, it will have power, but it will have no power "otherwise."

The Vedàlam hearing this, loosed his bonds, ran away, and mounted the muruca tree.

FOURTEENTH STORY.

AGAIN Vicramàditya climbed the tree, seized the Vedàlam, and having bound him, was bringing him along, when he related the following story.

satisfied, it was necessary to create a Brahman's house for the preparation of his food.

* The devotee's incantation did not end in illusion, but in a substantial result, for he refreshed the Brahman with the rice which he procured at the Brahman's house in the city that he created by magic.

" Listen, oh Vicramàditya! In the city of Alagàpuri there was a merchant who had a daughter, and she was in the habit of maintaining a criminal acquaintance with a certain Brahman, when a merchant came and asked her mother and father to give him their daughter in marriage, to which they both consented. When the period for the celebration of the nuptials arrived, the wife being unable to continue her intrigue with her paramour, the Brahman, became broken-hearted for love of him and died. The Brahman also, as soon as he heard the news of her death, died of grief. The husband, finding that his wife was no more, fell a sacrifice to the pains of love.

" Of these three cases, which was the most wonder-
" ful?" asked the Vedàlam. To which Vicramàditya replied: " As for the Brahman, he died in consequence
" of being deprived of intercourse with the harlot, after
" having known her and been passionately fond of her
" ever since she had arrived at womanhood; she, too, fell
" a prey to her passion for him. Her husband, not
" knowing her disposition, died in vain.* This was the
" most wonderful."

The Brahman, on the contrary, instead of actually summoning his son before him, saw him as it were in a vision, and that only so long as his head was under water. The moral of this story is sufficiently obvious.

* The greater the disproportion between the effect and the cause the greater the wonder. The husband died for love of one whom he did not know, since he had but recently come with proposals of marriage, and whom, if he had known thoroughly, he would have hated.

Vicramàditya having thus spoken, the Vedàlam loosed his bonds, as before, and mounted the muruca tree.

FIFTEENTH STORY.

Vicramàditya again mounting the tree, seized the Vedàlam, and having bound him, was bringing him along, when he related the following story.

" Listen, oh Vicramàditya! In an agrahàram called Piramburam, there was a Brahman named Vishnu-swàmi, who had four sons obtained by penance. These sons went travelling on account of business, and when they were thus wandering over the country, they met with a contemplative devotee, for whom they performed all kinds of service,* in return for which he instructed them in *sanjîvi*† and the other sciences. After they had been some time with him they obtained his permission to depart; and while they were returning home, they saw in the road one of those savage wild beasts, a tiger, lying dead, its body reduced to dust, and

* This is still the practice in India. Youths attach themselves to men devoted to piety and learning, and serving a kind of apprenticeship to them, thus give an equivalent for the instructions they receive.

† *Sanjîvi* is defined by the Tamuls to be a medicine which restores to life by dissipating a mortal swoon.

Mùrsi tîrtu wîr taru-marundu.

In the text the word is used for the art of using this medicine.

nothing but the bones remaining. So they all four went up to it, and after gathering together the bones, one of them created nerves, one created flesh, another created blood, and another endowed it with life. Then the tiger, rising up in his proper form, came and destroyed all these four persons.

" To whom, therefore," said the Vedàlam, " should " this crime (of their death) be attributed?" Vicramàditya replied: " Of those four, the crime was his, " who, knowing that this was a ferocious wild beast, " gave it life."

Upon hearing this answer the Vedàlam loosed his bonds, and ran and mounted the muruca tree.

SIXTEENTH STORY.

THE story which the Vedàlam told when Vicramáditya again mounted the muruca tree, and having seized the Vedàlam, was bringing him along.

" Listen, oh Vicramàditya! In a city named Vanàsi, a Brahman, whose name was Devasàmi, had a son called Arjuna Swàmi, whom his parents married when he had attained the age of sixteen, to a damsel named Vanapadi. During the time that the husband and wife were living together like Rati* and Manma-

* Rati is the wife of Manmadan; she is a personification of passion or affection.

dan,* one night, while they were sleeping, fanned by southern* zephyrs, a giant, who had noticed the extreme beauty of the wife, snatched her up and carried her off. Arjuna Swàmi missing his wife from his side, arose in great affliction, and sought her every where throughout the land; when, in a certain agrahàram named Andapuram, he asked for food at the house of a Brahman named Prabanàman. The Brahman calling his wife, directed her to give him a meal. She accordingly brought and gave him some rice and savoury food, which he received in a leaf‡ and wrapped up in a bun-

* Manmadan is the Hindu God of Love. (See article *Kàma*, Moor's Hindu Pantheon, p. 446. A translation of his synonymes, as given in the native Tamul dictionaries, will give some notion of his attributes. He is called, son of Vishnu; son of Pàrvati; who has a fish for his device; husband of Rati; fresh as the spring; lord of heat; who is adorned with flowers, who is armed with a bow of sugar; the lover of flowers; who hath the moon for a parasol; who is borne on the southern zephyrs; whose car is the south wind; armed with five arrows, namely, the lotos, the asogam (a fabulous flower), the jasmin, the blue lotos, the mango flower; the incorporeal; the attractor of hearts.

† The southern breezes are considered particularly propitious to love, whose god, as we perceive in the foregoing note, is borne on their wings.

‡ The leaves of the banyan tree stitched together with thorns, answer in India many of the purposes to which coarse paper is applied in this country. Shopkeepers use them for wrapping up parcels, and as in the present instance, they are often employed to contain articles of food, or to serve as a platter from which to eat it. We perceive that the Brahman did not make an immediate repast; on the contrary, he did what all who have been in the East must have seen done a thousand times, made the rice up in a little bundle, which he probably tied in the corner of his waistcloth, and reserved it for a future occasion. He would then eat

dle. So one evening, after bathing and finishing his devotions, he sprinkled water on the rice which he had kept in his bundle, and was in the act of eating it, when, even as a sickness visiting the flower of youth, and as death coming in the hour of full enjoyment, and as a danger coming upon one who is alone, a kite which, urged by hunger, had seized upon a cobra de capella, brought it directly over the food which the Brahman was eating, where he took it up in a tree and pecked it with his beak. From the pain which it suffered it vomited poison, and that poison fell into the food, which the Brahman unconsciously ate, in consequence of which he lost his life.

" To whom, therefore," said the Vedàlam, " is to be " attributed the guilt of his death?"* To which Vicramàditya replied: " He obtained the food through " charity. The kite, urged by hunger, was killing the " snake which it had seized, when it vomited in conse- " quence of the pain which it suffered. It would be a " sin in any one who should pronounce to whose charge " the death ought to be laid."†

it cold, moistening it with water, and squeezing a lime over it to render it more palatable.

* Literally, " of his having attained eternal happiness."

† This answer is illustrative of Hindu superstition. The Garudan, or Brahmani kite, as it is popularly called by Europeans, is deified by the Hindus (see article *Garuda*, Moor's Hindu Pantheon, p. 334, *et seq.*), and is made the Vàhana, or vehicle of Vishnu. Like the Ibis of Egypt, its utility in destroying noxious reptiles has, in all probability,

The Vedàlam on hearing this loosed his bonds, and mounted the muruca tree as before.

SEVENTEENTH STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, bound him, lifted him up, and was in the act of carrying him along, when he related the following story.

" Listen, oh Vicramàditya! There is a city called Ayyotti, in which there was a merchant named Vìra-gedanan, who had a daughter whose name was Ratna-padi. Her beauty was such that there was no one an adequate match for her, and to such extraordinary personal charms she added youth and talent, so that many persons came and sought her in marriage. She was, however, very happy with her mother* and father,

raised it to this distinction, and as Vishnu is a personification of the preserving power, Garuda is properly enough made his supporter. But the destroying power is as much the object of worship from fear, as the preserving power from gratitude; the *Nalla Sarpa*, or good serpent, one of the most poisonous of the tribe, called by Europeans by its Portuguese name Cobra de Capella, is therefore likewise deified. The good king Vicramàditya was too politic to offend either powers, so he makes it a matter of conscience, not to lay the sin at the door of either kite or serpent.

* I put these relations in the Tamul order, to shew the compliment thus paid to the honoured title of mother.

and intimated that she would not submit to become the wife of any body. At that time there were some robberies committed in the city, the authors of which nobody could discover. In consequence of this the inhabitants who resided in the neighbourhood preferred a complaint to the King. The King, when he heard it, went in the middle of the night and patrolled the city, in order that he might apprehend the robber; and while so employed, he encountered one who followed the profession of theft,* and who was the chief of all the robbers, with his body blackened, his head bare, girded with a black cincture, and wearing a weapon to cleave asunder those who opposed him. The King demanded who he was—'I am,' said he, 'the son of Bhadra Càli,† the tutelary goddess of this

* The profession of theft is as regularly followed in some parts of India as any other calling, and we find an appropriate garb and language constantly alluded to in written accounts of robbers. The shaving the head, together with the blackening and anointment of the body, are precautions usually taken by this tribe. From the difficulty of catching hold of a naked body so covered, the police of the East are furnished with an instrument which seems to have been suggested by the claws of a tiger. It is composed of four iron rings welded together side by side, through which the fingers pass, and from the edge of which, in the palm of the hand, four sharp iron hooks project. Thus provided, the officers of justice have no difficulty in seizing the oiled body of their victim, whose agony seems to form no consideration in the employment of this instrument. Its use is of course confined to the native governments.

† This excuse was not unnatural, as the tutelary deity of the place might well be supposed to have her emissaries abroad for its protection; neither was it an extravagant supposition, that the king should desire such a personage to protect his palace.

‘ neighhourhood, and I am going my rounds about the ‘ town.’—‘ Very well,’ replied the King, ‘ come and be ‘ chief guard of my palace.’ By this stratagem having enticed him away, he secured him within his castle-gates, and then entered himself within his palace.

“ The robber now, by means of his own language, called some other thieves to his assistance, who were consulting together how they might kill the King, when the guards of the palace overhearing their discourse, reported it to his majesty, who instantly assembled his troops, and having surrounded the robbers, slew them all. The chief robber, however, he apprehended, and commanded that his hands should be tied behind him, and that he should be paraded round the city and afterwards impaled. Accordingly they took him away, smeared his body all over with sandal-wood, hung a garland around his neck, and were in the act of making the tour of the city, when in coming to the street occupied by the merchants of the place, Ratnapadi, who had never before felt love for any body, the moment she saw the robber became enamoured of him. Her mother and father perceiving this, told her that people would accuse her also of being a thief if she thus fell in love with a robber at first sight. Ratnapadi replied, ‘ The robber, and none other, shall be my ‘ husband; to him alone will I be wife. If by any ‘ means his release can be obtained, my life will be ‘ saved; but if not, I will voluntarily destroy myself.

On hearing this every one thought it a most extraordinary affair. Her father, however, determined at all hazards to go and see the King; and taking a precious cat's-eye,* he went to his majesty, and placing it before him, thus spoke: 'I have a daughter obtained by the 'performance of long penance; she has fallen in love 'with this robber: if thou wilt release and spare him, I 'will present thee with great riches.' The King looking at him, replied: 'Ask any thing else, be it what 'it may, I will give it you: it is impossible to release 'a thief who has been so long committing depreda-'tions. Besides,' he added, 'you must be yourself 'a thief, who come thus to speak in behalf of a robber. 'Get out of my presence!'

"The merchant, when he heard these words, returned home in great sorrow, and related the circumstances which had passed at the King's palace. His daughter, on hearing them, arose in a passion, bared her head, smote her breast, and followed after the robber, weeping and howling. Perceiving which, and that her father and mother followed her with lamentation, all the people beheld the spectacle with astonishment, and followed in their train. They then, after performing the circuits, brought the robber to the impaling stake, which was set up in the field of execution. While they were impaling him, the robber turned round, and looking at the mer-

* No one visits a great man in India without a present in his hand. On occasions of mere ceremony, a lime is deemed a sufficient offering; but usage requires that it should be made.

chant-damsel, and at her father and mother, first laughed, and then wept and died.

" The merchant's daughter, on witnessing his death, lighted a fire, and was in the act of destroying her life in it, when Shrìbàn* and his consort, who had viewed all these transactions from the sky, called out to the damsel from the bull-vehicle on which they were seated, and said, ' Ask whatever gift you desire;' to which she replied, ' I wish you to raise up this robber and present him to me.' They were delighted with her constancy, and having resuscitated the robber, delivered him over to her, and went to Cailàsam. Then all the people, with one accord, gave the damsel in marriage to the robber, and they were rendered exceedingly happy. On hearing this, the King was greatly delighted, and appointed the robber to be chief commander of his troops.

" Now," said the Vedàlam, " when that robber was " at the point of death, what was the reason that he first " laughed, and then wept, before he died?"—" First he " laughed," replied Vicramàditya, " to think that such " an extraordinary event should have taken place, al- " though the girl had not been previously acquainted " with him; then he wept, being moved to compassion " when he saw the affliction of her father and mother."

On hearing this, the Vedàlam loosed his bonds, as of old, and mounted the muruca tree.

* A name of Siva.

EIGHTEENTH STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, bound him, placed him on his shoulders, and was in the act of bringing him along, when he related the following story.

" Listen, oh Vicramàditya ! In the city of Gopàlam, king Kìrtikesan had a daughter named Bagavati, who being exceedingly accomplished, a Brahman, named Tanmaswàmi, having an opportunity of seeing her, fell in love with her. The king's daughter also was smitten on beholding the Brahman, who, urged by the vehemence of his passion, began to consider by what stratagem he might obtain her. So meeting with a *Saniyàsi*,* named Ulagadevan, he imparted to him the particulars of his passion. The *Saniyàsi* entered into his views, and having dressed him up in the disguise of a girl, pretended that he was a virgin, and taking him with him, paid a visit to the king. ' I am going,' said he,

* The *Saniyàsi* is a religious devotee of the fourth order of Brahmans, who lives on charity, having abandoned matrimony, and other worldly connexions with society. He is regarded with veneration even by kings, as this story exemplifies. It appears that he is more accommodating to others than to himself. Throughout these tales, it will be observed, that the Brahmans are made the heroes of adventures that do little credit to their morality. For an account of the Saniyàsi, see Wilson's paper on the religious sects of the Hindus.—*Asiatic Res.*, vol. xiv., p. 133.

'on pilgrimage to Càsi; be pleased to take this girl 'under your protection until my return.' So saying, he went away; and the king, not being aware of the fraud ordered him to be placed with his daughter.

"One day, while he was thus situated, the princess discovering him, said, 'What treachery is this?' He explained, that he had pursued this method in consequence of his passion for her. She accepted his explanation, and they both associated together. While matters were thus settled between them, the princess became pregnant; and at this time the son of a courtier visited the king, and demanded his daughter in marriage. He consented, but married him instead to the girl (the Brahman in disguise) belonging to the house of the Saniyasi. After the wedding the husband took her home, when she began to complain, and said that she felt much indisposed. Upon this the husband asked what was to be done; to which she replied, that if he went and performed a religious pilgrimage to the Ganges it would restore her to health. The courtier, on hearing this, set out on pilgrimage.

Then Ulagadevan returned, accompanied by a disciple, and, visiting the king, requested him to restore the damsel whom he had left in his charge, as he wished to marry her to his disciple. Upon this the king became alarmed, and said that he had already married her to the courtier's son, and that therefore he would give up his own daughter in her stead. The Saniyàsi consented

to this, and having married his pupil to the king's daughter, whilst the husband was bringing her away she sent and acquainted the Brahman with her situation, who instantly came and claimed her as his wife. A dispute arose between them, each asserting that she belonged to him.

" Therefore," said the Vedàlam, " of those two per-" sons whose wife ought she to be?" Vicramàditya replied:—" The Brahman associated with her by " stealth; his wife she ought to be who married her " with the consent of her parents!"

The Vedàlam hearing this, loosed his bonds, and mounted the muruca tree as before.

NINETEENTH STORY.

AGAIN Vicramàditya mounted the tree, seized the Vedàlam, bound him, and, raising him up, threw him over his shoulders, and was carrying him along, when he related the following story.

" Listen, oh Vicramàditya! In a city which is called Padmapuram there was a king named Simuda Vàga-nan. He was a protector of all those who sought alms, and a mighty warrior both by sea and land; moreover, he was constantly wandering through his dominions, to find out whether any thing extraordinary occurred. In

those days there were, in a certain wood, a great many serpents, which a Brahmany kite having discovered, used to seize and devour indiscriminately. One day all the serpents in the wood assembled and thus addressed the kite:—'We entreat you, sir, to grant us 'a boon.'—'I will do so,' replied he, 'name it.' So they thus petitioned—'We are at thy feet in this wood. 'You have seized and devoured great numbers of us; 'if you will cease to do so for the future, one of us 'will come regularly every day, and him you may eat 'up.' Having made this agreement they went away.

"From that day forth he continued to devour them in regular succession, until it came to the turn of a serpent named Sangasùdan, who was the only son of his mother. His mother, therefore, wept with exceeding sorrow, crying out, 'Alas! the shade of a tree is no shade, an eye 'is no eye, and a son is no son.'*

"At this time Simuda Vàganan, who had approached the wood looking out for adventures, heard her, and demanded why she wept. The serpent related all the particulars of her situation, and the king perceiving her grief consoled her, and entreated her not to be cast down. 'I must fulfil my fate,' said the serpent: 'but why

* I presume the meaning to be: if I am bereaved of my son, the shade of a tree will be no shade to me, my eyes will be no eyes to me; that is, the most precious things will be thrown away upon me. The value of a tree's shade is very different in India from that which it possesses in this country. Nothing can more clearly evince this, than the placing its loss on an equality with that of an eye.

‘ should you interfere, why should you sacrifice your ‘ life?’* Whilst she was speaking thus, the kite, desiring his prey, came in great anger; which the king perceiving, said, ‘ Devour me instead of the serpent, ‘ and satisfy your hunger.’ The kite reflecting in his mind that this was a virtuous personage, rejoiced and said, ‘ Demand what gift you please and I will give it ‘ you.’ ‘ Grant me,’ replied the king, ‘ this boon, that ‘ henceforth you will eat no living serpents, but feed ‘ upon serpents which have died according to their ‘ destiny.’ The kite gave his promise that he would grant this, after which he departed. The king also went to his capital.”

“ Which, therefore, was the greater of these two?” demanded the Vedàlam. To which Vicramàditya replied:— “ The king† was a man and understood all things, in “ consequence of which he promised to give up his life. “ The kite was in the habit of feeding on whatever it “ seized: that a charitable thought should come across “ it, and that it should promise to abandon its prey, “ was the greatest action.”

Vicramàditya having spoken thus, the Vedàlam loosed his bonds as before, and ran and mounted the muruca tree.

* More seems to be understood by the serpent than the king has yet expressed. She seems to anticipate the offer which he is about to make.

† The meaning is, that the king was endowed with reason, and therefore it was not so extraordinary that he should feel compassion, as a kite, which is a bird of prey, and whose promise to abandon his habits was contrary to his nature.

TWENTIETH STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, and having bound him, was bringing him along, when he related the following story.

" Listen, oh Vicramàditya! In the city of Kanagapuram there was a king named Visàdaran, who meeting with a *Comutti* girl fell in love with her, and with the intention of marrying her sent for his soothsayer, and commanded him to go and examine the horoscope of that damsel and report the result. The soothsayer told him, that if he married the girl he would lose his kingdom. The king, upon hearing this, suppressed the love which he felt for the girl, and gave her in marriage to his prime minister.

" On a certain occassion, some time afterwards, when she was on the terrace of her palace, the king saw her and felt deeply enamoured of her. The prime minister perceiving his passion sent for the *Comutti* damsel, now his wife, and commanded her to approach the king and seek his favour. She went accordingly; but the moment the king saw her he sent her away, bearing in mind that one person must not interfere with the wife of another. This effort, however, produced such a delirium of mind that he abandoned existence. Perceiving this, the prime minister also died of grief, to think that

the king should have fallen a sacrifice to a passion for his wife.

" Which, therefore, was the greater action of these " two ?" demanded the Vedàlam. To which Vicramàditya replied: " The king's was the greater action, to reject " the damsel, notwithstanding her beauty, and, regard- " less of his own passion, to send her away."

The Vedàlam, on hearing Vicramàditya's reply, loosed his bonds and mounted the muruca tree.

TWENTY-FIRST STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, and having bound him, was bringing him along, when he related the following story.

" Listen, oh Vicramàditya! The king who ruled in the city of Sittirapuram once went hunting, and in a certain wood saw a damsel, of whom he became enamoured. On demanding who she was, she replied that she was the daughter of the great Muni *Kànagan*. The king was greatly delighted, and was making love to her under a *margosa** tree, when a giant espied them, and immediately arrested them, with a threat that he would devour them both. Hearing this, the king with

* *Melia Azadirachta*, Lin., called in Tamul *Veppoo*, is a large and handsome tree, very common in the Peninsula. Its leaves and bark are used in tanning leather; and medicinally, it is employed as a substitute for bark.

fear and trembling addressed the giant in a tone of supplication: upon which the giant was softened to pity; but said that he would consent to spare them only on condition that he should be presented with an only child as a prey.* The king, agreeing to this, gave his promise to the giant that he would do as he required. So returning to his own city, he gave much riches to a poor Brahman and obtained his child, whom he delivered up to the giant. The giant was in the act of sacrificing it, when the child laughed."

"Why did it thus laugh?" said the Vedàlam. To which Vicramàditya replied: "If any one punish a "child, it appeals to its father and mother; if the father "and mother punish it, it must appeal to the king; if "the king punish it, it must appeal to the deity; but "if the deity thus treats it, to whom can it appeal? "Reflecting thus, it laughed."

The Vedàlam hearing this, loosed his bonds, and mounted the muruca tree.

TWENTY-SECOND STORY.

AGAIN Vicramàditya mounted the muruca tree, and having seized the Vedàlam, was bringing him along, when he related the following story.

* The expression in the original is literally "a child born of one father and mother."

" Listen, oh Vicramàditya! In an agrahàram called Pradagisàlan, a Brahman, whose name was Sirojanan, had a son called Armasudan, who died by an accident just as he had attained the age of manhood. His father and mother took him, in great affliction, and carried him to the burning-ground, and were just on the point of consuming him with fire; when the *Saniyasi*, named Varamàrdana Muni, passed that way, and perceiving the corpse, quitted his own body, and entered into it. Then the dead man, as if he had been awakened from a sleep, rose up as he was before his death;* which, when his father and mother and the rest of the people saw, they took him home again with great rejoicings, and as they were going along, the youth first wept, and then laughed.

" On what account," said the Vedàlam, " did he thus " weep and laugh?" To which Vicramàditya replied: " He† wept to think that he had quitted the body which " his father and mother had reared, and had entered " into another birth: on the other hand, he laughed to " think that he had abandoned an aged body, and had " entered into one that was youthful."

The Vedàlam hearing this, loosed his bonds and mounted the muruca tree.

* That is, so far as his body was concerned. The soul was now, of course, that of the *Saniyàsi*, as clearly appears by the answer.

† That is, *the Muni*.

TWENTY-THIRD STORY.

AGAIN Vicramàditya mounted the muruca tree, seized the Vedàlam, and was bringing him along, when he related the following story.

" Listen, oh Vicràmaditya! In the city of Shegàpuram, as king Natchetiran was one day patrolling the streets, he met in his way with some robbers **who had plundered a girl of her ornaments, and were detaining her as their prisoner in a starving condition. The king* attacked and slew them, and after his victory lodged the girl in an old temple which was in the vicinity, whilst he himself entered the city, in order to cook a meal and bring it back to her.

A procuress met him on his return, and after soliciting him with earnest entreaties to accompany her, under an assurance that she would afterwards carry the food to the girl, she took him along with her and left him with her mistress. The mistress no sooner beheld him than she fell in love with him and detained him; so that he forgot, in her society, the poor girl whom he had left in the temple, and who was grieving, because the king who had gone to fetch food for her was still not returned.

" Whilst she was in this situation, a merchant chanced to perceive her, and taking her away to his own house, placed food before her. They were thus enjoying each other's company, when he perceived a rat running along,

* There is evidently a passage left out in the original, which I have supplied from the context, and marked by Italics.

which he struck at and killed. Upon this he launched out into many various expressions of boastings and vauntings of his own courage; which when she heard, she made the following reflections: 'Talk you thus big be-
' cause you have killed a rat! The king who quitted me
' just now, cut to pieces a band of robbers and brought
' me away; he made not such a mighty swaggering, and
' yet you must needs talk thus.' Maintaining such an opinion as this, she was unable to endure remaining with such a contemptible wretch, and quitted life. Perceiving this, the merchant, under the influence of fear, lest the king who had left her in the temple, should hear of her death, and should seize on his property and kill him, bestowed all his wealth in gifts and charities, and destroyed himself. Then the king, who had abandoned her, recalling her to mind, went and searched in the place where he had lodged her, but being unable to find her, was grievously afflicted and destroyed himself. The procuress hearing the news, and reflecting that it was through her means that these three persons had lost their lives, likewise destroyed herself.

" Of these four persons, who was the most extraordinary?" demanded the Vedàlam. To which Vicramàditya replied: " The rest died through excess of pas-
" sion;* the death of the procuress was the most
" extraordinary."

* That is, the girl, through excess of hatred and contempt; the merchant, through excess of fear; the king, through excess of sorrow. There is no passion attributed to the procuress.

The Vedàlam hearing this answer, loosed his bonds and mounted the muruca tree.

TWENTY-FOURTH STORY.

AGAIN Vicramàditya seized the Vedàlam, bound him, rolled him up, lifted him, and was carrying him away, when he related the following story.

" Listen, oh Vicramàditya! King Senàbadi having determined on travelling round the world, left his wife and his daughter and set out on his tour. Without his knowledge, his wife and daughter followed him, and as they were travelling along missed their way; so not knowing which road he had gone, they took that which lay straight before them. As they proceeded on their journey it began to rain,* and they therefore put up in a choultry. They then pursued their journey on beyond it, when two Brahmans, a father and son, who were travelling along that road, observing their footsteps, said to each other, 'These appear like the 'footsteps of some females or other, let us therefore 'follow them, and if they should fall into our hands 'we will detain them, the large footsteps for the father, 'and the little footsteps for the son.' Having thus agreed, they engaged in the pursuit; and after they had

* The incident of the rain is, of course, essential to the appearance of footsteps.

gone a long way, they at length espied them under a lofty banyan tree, with boughs hanging down to the ground, and found that the large footsteps belonged to the daughter, and the small footsteps to the mother; nevertheless, as they had already made an agreement, the son married the mother and the father the daughter.

In due time they each had a child, which attained the age of five years.

" This being the case, what was the relationship," said the Vedàlam, " between the two children?" and perceiving that Vicramàditya could not make it out, he greatly rejoiced, and thus kindly addressed him: " Well! well! Vicramàditya, you wish me to accompany you, do you? I will tell you something that you may rely on as fact; listen!" So saying he thus began. " True,* you have had a great deal of trouble in seizing me and carying me along; but if you take me and deliver me to the Muni Sàndasìlan, he will be greatly delighted, and will tell you to perform ablution. After you have done so, he will direct you to make obeisance, and while you are bowing, it is his intention to punish you by cutting off your head."

The Vedàlam having thus spoken, Vicramàditya turned towards him, and demanded what he ought to do in order to avert this (fate): to which the Vedàlam replied:

* It seems, therefore, that it was out of kindness towards Vicramàditya that the Vedàlam escaped from him whenever he succeeded in solving his proposition.

" Do not, oh Vicramàditya, as he bids you, but say to him, 'I am a king; after you have shewn me the way 'to perform ablution I will perform it.' Then, when he has done so, and is making obeisance, cut off his head and throw it into a pit filled with fire, when the goddess Càli will graciously appear to you, and will ask you what gift you desire, and will grant you whatever you wish."

Vicramàditya listened to all that theVedàlam said, and accordingly took him away, and delivered him to Sàndasìlan, who was greatly delighted, and told him to go and perform ablution in the river, and return to him. " Do you bathe first," replied he, " and I will do so afterwards." He agreed to this, and having bathed, Vicramàditya also bathed, and then came and stood near him. Then the Muni told him to come to the right hand.* " Do you come first," he replied. So the Muni went first, and he followed. " Afterwards perform obeisance," said the Muni: to which he replied, " I am a king, and therefore do not understand how to make obeisance; do you perform obeisance first, and I will do so afterwards." Accordingly he performed obeisance, and instantly the king cut off his head with the sword which he held in his hand, and threw it into a pit of fire. The goddess immediately appeared, and addressing Vicra-

* That he might have the fairer opportunity of cutting off his head, as the executioner, who beheads with a sword, must of course place the culprit on his right.

màditya, thus spoke: "Thy renown, and manhood, and good disposition, and affection, and partiality, and charity, and urbanity, and magnanimity, I have witnessed and lauded; therefore may you retain your station so long as the sun and moon shall endure." Thus vouchsafed the goddess, and Vicramàditya, after having obtained her boon, returned to the city of Uchini.* The Vedàlam too was absolved from his curse.

Such is the narrative of all the particulars which the Muni Nàradan related to the mighty Indran.

* The Tamul corruption of Ujjayani or Ougein, the capital of Vicramàditya.

INDIAN COOKERY,

AS

PRACTISED AND DESCRIBED

BY THE

NATIVES OF THE EAST.

TRANSLATED

BY

SANDFORD ARNOT,

ONE OF THE CONDUCTORS OF THE LONDON ORIENTAL INSTITUTION.

3 1

TRANSLATOR'S PREFACE.

FROM our political and commercial relation with India, it is well known that a very considerable number of individuals and families in this country have, from a long residence in the East, acquired a strong predilection for Indian modes of life. Many of these, peculiar to the climate, and sometimes termed "the luxuries of the East," must necessarily be left behind in quitting it. Some, however, are capable of being transplanted: and as a great moral philosopher has observed that it is the aggregate of small enjoyments which forms the bulk of the sum of human happiness, whatever contributes to so important a result cannot be considered as altogether unworthy of notice. Therefore, since amid the vast change of circumstances which retired Indians must experience on their return home, the difference in the practice of the

culinary art is not the least considerable, both as regards comfort and as regards health, the Oriental Translation Committee have thought it worth while to include the following short treatise among the miscellaneous pieces published under their auspices.

The Translator hopes it will prove an acceptable present to many old Indians, who, however much they may have relished the pleasures of the table while in the East, most probably, like himself, never took the trouble to enquire how their favourite dainties were produced; leaving this entirely to the assiduity and skill of the useful artist known by the name of the *Bábarchí* (or báwarchí) and other native servants who penetrated the mysteries of the *Bábarchí khánah*. Had we lived in the days when, as history informs us, female education comprehended a thorough knowledge of cookery and comfits, "preserves" and "conserves," our fair countrywomen in India might have explored this field of discovery. But in these degenerate modern days, it is to be feared that few of them in that sultry climate ever encountered the heat and smoke of the Bábarchí

khánah, or even discussed its delicate processes with the swarthy operator. Consequently, on their return to Europe they consider it no imputation on their housewifery to be quite unable to give instructions how to perform the simple every-day operation of boiling rice or cooking a curry. To the study of Indian written lore they are in general still less addicted: therefore it is to be hoped that they will kindly excuse this attempt to supply in some small degree what is now felt to be a desideratum. The example may induce others to make further discoveries in a field hitherto so little investigated.

The treatise, of which the following is a translation, presented to the Royal Asiatic Society, by C. Elliot, Esq., bears internal marks of being written by a native of the Bengal side of India, and is composed in the Persian language, with a slight admixture of Hindustani phrases. As it has no pretensions to literary elegance, the translation has assumed none. The weights introduced are calculated by the Calcutta Bazar *maund*, and reduced as nearly as practicable to our own avoirdupois weight, omitting

fractions. A table of the relative value of the weights used, according to the best authorities, is subjoined.

		lb.	oz.	drs.	Drops.	
A Ser	=	2	0	13	13·648	Avoirdupois
A Pā'o ($\frac{1}{4}$)	=	0	8	3	7·888	do.
A Chattank	=	0	2	0	14·208	do.
A Māsha	=	0	0	0	10·5129	do.
A Dām	=	0	0	0	2·6282	do.
A Ratti	=	0	0	0	1·3141	do.

London Oriental Institution,
2, *South Crescent, Bedford Square,*
June 13, 1831.

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AUTHOR'S PREFACE.

HE WHO FACILITATES.

In the name of God, the peculiarly merciful and gracious.

Treatise in Explanation of Delicious Foods and Meats.

LET it be known to the whole community who are intelligent, and who have a taste for learning and the arts, that whereas the excellent disposition of the gallant Captain Paxon (may God perfect his nature), a gentleman of high dignity, an appreciator of learning, skilled in the rules of India, qualified to estimate the sciences of Arabia and Persia, of high repute and full of intelligence, is much inclined towards the meats of India and its delightful dishes; therefore, with the approbation of that gentleman, some kinds of fine dishes are herein described in a brief manner.

INDIAN COOKERY.

No. 1.

YAKHNÍ PULÁ'O.

Ingredients.

Take common Rice, ½ ser (1 lb. avoirdupois).
Meat gravy, 4 sers (8 lb.)
A piece of kid (or lamb), 1½ ser (3 lb.)
Butter, 3 pá'o (1½ lb.)
Milk, ½ ser (1 lb.)
Cream, ½ ser (1 lb.)
Coagulated milk (boiled), 1 pá'o (½ lb.)
Almonds, ½ ser (1 lb.)
Cardamums, 2 dáms (5 drops).
Cloves, 6 máshas (4 drops).
Cinnamon, 6 máshas (4 drops).
Salt, 1 chittank (2 oz.)
Lemon, ½ pá'o (¼ lb.)
Rosewater, 2 dáms (4 drops).

First, let all the pieces of meat be washed seven or eight times, until the water used come off pure, and they

be quite clean. After that put four pounds of good water into the pot, and throw into it the pieces already mentioned, and let them boil; and, while boiling, remove the scum that may appear on the water. When, in the boiling, two pounds of the water only remain, take it down from the fire-place, strain it through a cloth, and put this gravy-juice into the butter. After that put into it half the weight of the cardamums, and replace it on the fire-place. Afterwards take it off, and select the heavy pieces carefully from the others; put them into the pot in which the gravy is, and having passed it upon the trivet, let it boil. When half the soup remains, put into it lime-juice and salt, and take it down from the fire-place. Then, having peeled and ground the almonds, put the almonds, cream, and coagulated milk altogether; strain them through a fine cloth, and throw them amongst the soup and pieces (of meat, &c.). Having steeped the rice in water for two hours before this, now remove the water, and put fresh water into the pot corresponding to it, and make it boil. When it is somewhat ready, strain it through a cloth, and put it into the pot containing the gravy and ingredients (pieces); and, having closed the mouth of the pot with flour, put it on the fire. When the steam rises from the pot, take it down, and, having put hot charcoal round it, stew it; and after about twenty-four minutes open its mouth and serve it up.

No. 2.

FRIED FOWL OF MUHAMMED SHAH.

Take Rice, ½ ser (1 lb. avoir.)
Meat gravy, 1 ser (2 lb.)
A fowl.
Butter, ½ ser (1 lb.)
Cream, ¼ ser (½ lb.)
Milk, ¼ ser (½ lb.)
Boiled milk, ¼ ser (½ lb.)
Almonds, ¼ ser (½ lb.)
Aniseed (or wild onion), 2 masha.
Salt, 1 chittank (2 oz.)
Cardamums, 4 masha, (2½ drachms).
Cloves, 2 masha (1¼ drachms).
Cinnamon, 2 masha (1¼ ditto).
Raw ginger, 1 chittank (2 oz.)
Lime, 1 chittank (2 oz.)
Dry coriander, 4 masha (2½ drs.)

First clean the fowl, and pierce it with the point of the knife; then having ground half the weight of the ginger and salt together, rub it into the fowl; put the butter into the pot, and place it on the fire; and having mixed the curdled milk with the fowl, throw it into the pot with the butter, and dress it with a slow fire. When it is well browned, throw in a quarter of a pound of water, and take it off the fire. The cream and the milk and the ground almonds, strain through a cloth, and put

them into the pot: add lemon. Then having taken about two pounds of flesh, washed and cleaned, and put it into a pot of proper size, boil it. When four pounds of water are reduced to two, take it off, strain and boil the rice in the meat gravy and sprinkle it with salt: then take it off, and having strained it, throw the rice into the pot containing the fowl; and having put in anniseed, cinnamon, cloves, and cardamums, close the mouth of the pot with flour, and replace it on the trivet and cook it with a gentle fire. When the steam rises, having taken it down, put it on a charcoal fire and place some of the coals round it, and after twenty-four minutes, open the mouth of the pot and serve it up.

No. 3.

A LIGHT PULÁ'O.

Take Rice, ¼ ser (1 lb.)
Meat gravy, 1 ser (2 lbs.)
Butter, ½ ser (1 lb.)
Kid or lamb, ½ ser (1 lb.)
Cream, ¼ ser (¼ lb.)
Almonds, ¼ ser (¼ lb.)
Boiled milk, ¼ ser (¼ lb.)
Milk, ¼ ser (¼ lb.)
Salt, 1 chittank (2 oz.)
Dry coriander, 2 dams (5 drops).
Cinnamon, 2 masha (1¼ drachms).

Cardamums, 2 masha (1½ drachm).
Cloves, 2 ditto (1½ ditto).
Raw ginger, 1 chittank (2 oz.)
Lemon, 1 chittank (2 oz.)
Aniseed, 2 masha, (1½ drs).

The mode of forming it is this: First remove all the bones from the flesh, and having made it into slices, let it be half scored through with the knife; grind half the quantity of cardamums and of the cloves, and all the coriander, and half the salt; add the boiled milk, and having mixed them into the slices and put them into the butter, fry them. When it becomes brown add ¼ of water; take it off, and after this having mixed together the ground almonds, the cream and milk, and strained them, throw them into the kettle: add lemon. Then having taken up the meat gravy, and thrown the rice into it, give it a half boil. Throw in the remainder of the salt, and having strained the rice through a cloth, throw it into the butter and the collops (or slices). Then having put in the cloves, cardamums, and cinnamon, close the mouth with flour. Then pass it on the fire, and when the steam rises take it off the trivet, and put it on the coals, then stew it for twenty-four minutes; put a little of the coals round it, and when it has stewed sufficiently, eat it.

No. 4.

KHICHARY.

Take Dāl, or mung (a kind of pease), ¼ ser, (½ lb. avoir.)
Common rice, ¼ ser, (½ lb.)
Butter, ½ ser, (1 lb.)
Milk, ¼ ser, (½ lb.)
Salt, ½ chittank, (1 oz.)
Whole cardamums, 2 masha, (1¼ drs.)
Cloves, ½ masha, (5 drops).

There are two modes of preparing this dish. It may be cooked in an earthen pot or a copper kettle. First put two pounds of water into the pot and place it on the fire. When the water becomes hot put in the pease, having first washed them in three or four waters, and when they are ready cooked, throw in your butter, cloves, and whole cardamums; and, if you have a nice (luxurious) taste, put milk into the *khichary*. After this, close the mouth of it with flour, and place it on a coal fire, and stew it.

If you wish to make *khichary* of pease or pulse (cytisus cajan, cicer lens, or ervum lens, or hirsutum), the mode is that which has been described; and if shelled pease be agreeable, let them be so, and make the same composition. If it be the kind of pulse called cytisus cajan of which you wish to make *khichary*, first

boil the pease, then mix in the rice in the manner above mentioned. When it is cooked, stew it over hot ashes, and then serve it up.

No. 5.

A SMALL FRIED KHICHARY.

Take common Rice, ¼ ser (½ lb. avoir.)
Dal Mung (pease) ¼ ser (½ lb.)
Butter, ½ ser (1 lb.)
Onions, ½ chittank (1 oz.)
Cloves, 2 masha (1¼ drachms).
Cardamums, 2 masha, (1¼ ditto).
Black Pepper, 2 ditto (1¼ ditto).
Anniseed, 2 ditto (1¼ ditto).
Salt, ½ chittank (1 oz.)

This is the composition: Having put the butter into the kettle, and sliced the onions and put them into the butter, place it on the fire-place, and having washed the khichary (qu. pease?) put it in along with the onions: having also put the said ingredients quite entire and unground into the butter, fry the khichary. When it becomes brown put in half a ser (one pound) of water, and when the khichary becomes tender and nice to the taste, take it off the trivet, close up the mouth with flour, and replace it on a coal fire. After a while (*ghari*, twenty-four minutes), when it has been stewed and become ready, open it and serve it up.

No. 6.

COMPOSITION FOR MAKING KORMAH.

Take Meat, ½ ser (1 lb.)
Butter, ¼ ditto (½ lb.)
Salt, ½ chittank (1 oz.)
Boiled milk, ¼ ser (½ lb.)
Cream, 1 chittank (2 oz.)
Ginger, ½ ditto (1 oz.)
Lemon, ½ ditto (1 oz.)
Dry Coriander, ½ *dam* (1⅓ drops).
Cloves, 1 masha (10½ drops).
Cardamums, 1 ditto (10½ ditto).
Black Pepper, 4 ditto (2½ drachms).
Saffron, 1 masha (10½ drops).

Wash the flesh and mix it with the salt and essence of ginger; then take the boiled (coagulated) milk, and having pressed out the water through a strainer, and the cream strained through a cloth, mix the two latter ingredients with the meat, and fry the onions (cut coat by coat) with the butter. When it becomes brown, throw the meat into the butter, and the cloves and whole cardamums; and having roasted and peeled the coriander put it in also. When the meat becomes brown with frying, put in ¼ ser (½ lb.) of water, and cook it till the flesh becomes tender. Having then put in the black pepper, lemon-juice and saffron, take it off the trivet, and put it on a coal fire and stew it. Then serve it up for eating.

No. 7.

DOPIYÁZAH.

Take Meat, ½ ser (1 lb. avoir.)
Butter, ¼ ser (½ lb.)
Salt, ½ chittank (1 oz.)
Ginger, ½ ditto (1 oz.)
Onion, 1 ditto (2 oz.)
Boiled Milk, ¼ ser (½ lb.)
Cream, 1 chittank (2 oz.)
Lemon, ½ ditto (1 oz.)
Dry Coriander, ½ dam (1⅓ drops).
Clove, 1 masha (10 drops).
Cardamums, 1 ditto (10 drops).
Black Pepper, 4 ditto (2⅔ drams).
Turmerick (Haldi), 4 ditto (2⅔ ditto).
One clove of Garlick.

Having cleaned and washed the meat, mix with it the salt, essence of ginger, and boiled milk and cream, strained through a cloth. Cut the onions coat by coat, and fry them in oil of butter.* Having pounded the turmerick and garlick, and strained them through a cloth, and mixed them with the meat, throw the same into the butter. Put in the cloves and whole cardamums, and the coriander, fried and peeled. When the flesh

* Or melted butter, probably the *ghee* or melted butter of India, so well known there in commerce and cookery, but which is not once mentioned, at least by its Indian name, in this treatise.

has been fried, put in half a ser of water. Then try the flesh with the hand. When it has become nice and tender, put in the black pepper and lemon. Take it off the trivet, and stew it over charcoal (or hot ashes), and after that serve it up.

No. 8.

VEGETABLE CURRIES.

Preparation of Meat with every kind of Vegetable.

If the vegetable be *Arwi* (a species of Aram, the root of which is used in food), or *Tará'i* (a kind of cucumber), put four ounces into one pound of meat, with spices, boiled milk &c., the same as mentioned in the *Dopiyázah;* but leave out the cloves, cardamums, and prepared almonds. First having removed the skin of the Aram or the cucumber, and washed them, and fried the flesh in butter, put it into a proper kettle and fry the Aram or cucumber in that butter. Then having mixed the flesh and vegetables, and put in half a ser of water, cook it till the flesh become tender: then put in black pepper and lemon, and if you please saffron: however, it is very good without it.

If the vegetable be turnip, first remove the skin of the turnip, and cut it with the point of the knife; put in salt and squeeze it until the water flow out. Then dry it with the strainer, and fry it in the said butter; and

having put in the flesh add a quarter of a seer of water. When the flesh has become tender put in the pepper, lemon, and saffron, and place it on the fire. When cooked take it off the trivet, and stew it over a charcoal fire or hot ashes; and in this manner you may cook any vegetable with flesh.*

No. 9.

PURSINDAH SÍKHÍ.

Take Flesh, ½ ser (1 lb.)
Butter, ⅛ ser (4 oz.)
Salt, ½ chittank (1 oz.)
Onion, ½ ditto (1 oz.)
Cream, 1 ditto (2 oz.)
Coagulated milk, ¼ ser (½ lb.)
Juice of 1 lemon (límú kághazí).
Coriander, 1 dam (2½ drops).
Pepper 4 masha (2½ drachms).
Saffron, 4 ratti (5 drops).
Cloves, 1 masha (10½ ditto).
Cardamums, 1 ditto (10½ ditto).
Raw ginger, 1 chittank, (2 oz.)

First having prepared the pieces of flesh, score them half through, mix the salt and lemon juice; then mix in the coriander (roasted and peeled), the cloves and cardamums, and the pepper (ground down): then the coagu-

* See Note at the end.

lated milk (entirely freed from its watery part): then the onion cut down coat by coat, and browned in oil. Mix the butter in the flesh with the onion. After this, put the slices of flesh on the spit, and rub on them the ground saffron, and the cream strained through a cloth and mixed together, and fry it on a coal fire, having first made the coals red hot; and when it is well browned serve it up.

No. 10.

FRIED FOWL.

Having taken a fowl well cleaned and washed, and pierced it with the point of the knife, mix it with ½ a chittank (1 oz.) of raw ginger, ½ pao (4 oz.) of coriander peeled and ground, and cloves and cardamums and ground pepper, and coagulated milk quite freed of the water, and cream strained through a cloth; and having taken half a chittank (1 oz.) of onion cut down very small, fry it in butter, mix it with the fowl, and in this manner fry it.

No. 11.

KABÁB-I KHATÁE.

A Tartar or Chinese Roast.

Take Flesh, ½ a ser (1 lb.)
Butter, ¼ ditto (½ lb.)

Salt, ½ chittank (1 oz.)
Coagulated milk, ¼ ser (½ lb.)
Cream, 1 chittank, (2 oz.)
Onion, 1 chittank (2 oz.)
Coriander, 1 dam (2½ drops).
Two lemons.
Black pepper, 4 masha (2½ drachms).
Saffron, 4 ratti (5 drops).
One hen's egg.
Flour of vetches (roasted), 1 dam (2½ drops).
Cloves, 1 masha (10½ drops).
Cardamums, 1 masha (10½ drops).
Raw ginger, 1 chittank (2 oz.)

Having minced the meat and put it into a mortar and pounded it, mix it with salt and essence of ginger: and then having pounded the coriander roasted and peeled, the black pepper, cloves, cardamums, and half the weight of the onions bruised, and having ground the saffron, put the whole into the hash; also the coagulated milk quite freed from the water, and flour of vetches roasted; also put the white and yolk of the egg and the cream into the hash. Throw the butter into a fish pan, and having formed the hash or mince into cakes, put them into the fish pan, and well brown them over a coal fire. When they become brown, add lemon juice, and then having taken them out of the frying pan, serve them up whenever you please.

No. 12.

FISH ROASTED ON A SPIT.

Take the flesh of Fish, ½ ser (1 lb.)
Butter, ½ pao (4 oz.)
Raw ginger, ½ chittank (1 oz.)
Onion, ditto (1 oz.)
Coagulated milk, ¼ ser (½ lb.)
Cream, 1 chittank (2 oz.)
Coriander, 2 falus.
Flour of vetches or pulse, ½ chittank (1 oz.)
Pepper, 4 masha (2½ drams).
Clove, 1 masha (10½ drops).
Cardamums, 1 masha (10½ drops).
One lemon.
Salt, 2 dams (5 drops).

First having formed the flesh into pieces fit for roasting, and pierced them with the point of the knife, wash them well with the pease-flour. After that put on them the salt, and essence of ginger and coriander peeled and ground, and pounded pepper. And having fried the onions, cut down very small, in butter, mix them with the roasts along with the butter: add the lemon-juice, cloves, and cardamums ground, and the coagulated milk freed of water, and the cream strained. Then having put the pieces on the spit, rub on them the spices (or seasoning ingredients) that remain, and fry them on the fire.

No. 13.

PRESERVE OF MANGOES.

Take unripe Mangoes, ½ ser (1 lb.)
Loaf sugar, 1 ser (2 lb.)
Lemon, ¼ ser (½ lb.)
Quick lime, 1 dam (2½ drops.)

Having peeled the mangoes and cut them in two pieces and pierced them with the point of the knife, get half a ser ready, and throw it into the water. Then, having mixed the quick lime with water in another vessel, throw the mangoes into that lime and water. Then, having taken them out and put them into pure water, boil them: when they become soft take them out of the water and dry them. And having thrown the sugar into water and formed a syrup, and removed the scum and turbidness, try it between two fingers; and when it has attained somewhat of a glutinous consistency, put three pao (1 lb. 8 oz.) of the syrup in a proper-sized vessel, and having thrown in three-quarters [pao?], let it boil. Then take it off the fire. Let the mangoes remain in the syrup for two watches or a whole day. Afterwards again boil three pao (1 lb. 8 oz.) of the syrup, and, having taken the mangoes out of the first syrup, throw them into the second.

No. 14.

KHÁGÍNA (Omelette).

Take ten hen's eggs.

Melted butter, ½ pao (4 oz.)
Flour of roasted pease, 1 chittank (2 oz.)
Salt, ¾ chittank (1 oz.)
Pepper, 4 mashas (2½ drams.)
Coriander, roasted and peeled, 1 dam (2½ drops.)
Cloves, 1 masha (10½ drops.)
Cardamums, 1 masha (10½ drops.)
Onions, 1 chittank (2 oz.)
Coagulated milk, ½ pao (4 oz.)

Having broken the eggs, and ground together the flour of pease and pepper, and sliced down the raw onion, and pounded the coriander, cloves, and cardamums, throw them in and mix them: then, having removed the water from the curdled milk, mingle them well together; and having thrown them along with the milk into a frying-pan, heat it over a coal fire, and throw the whole of the eggs into the melted butter. After when one side is browned, having cut it in pieces with the knife, take it off and use it.

No. 15.

TALÁWÍ TARKÁRÍ.

Take Butter, ½ ser (1 lb.)
Flour of pease, ½ ser (1 lb.)
Coagulated milk, ¼ ser (½ lb.)

Salt, 4 dams (10½ drops.)
Cloves, 1 masha (10½ drops.)
Cardamums, 1 masha (10½ drops.)
Coriander, 4 masha (2½ drams.)
Pepper, 4 masha (2½ drams.)
Cucumber, 1 ser (2 lb.)

First, having removed the skin of the cucumber and cut it into long slices, and put in half the weight of salt, keep it aside. Mix the flour of pease and coagulated milk together, and having pounded the cloves and cardamums and salt and coriander and pepper altogether, mix them with the pease-flour, and having put the butter into the frying-pan, place it over a coal fire. And having dipped the slices of cucumber, one by one, into the pease-flour, throw them into the butter, and brown them on both sides. After that, having taken them off, use them. By the same preparation, every vegetable whatever, such as pumpkin (or pompion) and love-apple (the Indian brinjal), &c., may be fried and eaten.

No. 16.

FRIED FISH.

Take Fish, ½ ser (1 lb.)
Butter, ½ pao (4 oz.)
Pease-flour, ¼ ser (½ lb.)
Coagulated milk, ¼ ser (½ lb.)

Cloves, 1 masha (10½ drops.)
Coriander, 4 masha (2½ drachms.)
Pepper, 4 mash (2½ drachms.)
Salt, ½ chittank (1 oz.)

First having cut the fish into pieces, and strained the coagulated milk and the pease flour, and ground down the rest of the ingredients, mix them with the fish; and having put the butter into the frying pan, place it on the fire. When it becomes hot, having thrown the pieces of fish besprinkled, or besmeared with the spices into the butter, fry them. When they become brown on both sides, take them out of the butter, and eat them.

No. 17.

PURI.

Take Flour, ½ ser (1 lb.)
Salt, 1 chittank (2 oz.)
Butter, ½ ser (1 lb.)
Flesh, ½ ditto (1 lb.)
Coagulated milk, ½ pao (¼ oz.)
Milk, ¼ ser (½ lb.)
Cloves, 1 masha (10½ drops).
Cardamums, 1 masha (10½ drops).
Onions, 1 dam (2½ drops).
Ginger, 1 ditto (2½ drops).
Coriander, ½ dam (1½ drops).
Pepper, 2 masha (1¼ drachms).

Having hashed the meat, wash it well, and mix with it half the quantity of the salt, and the spices ground and pounded down, and the coagulated milk, and having put one chittank of butter into the vessel, place it on the fire and fry the flesh. When it becomes brown, add a little water. When it becomes tender put it on a plate: and having mixed two dams of butter in the flour and thrown in the milk, form a paste, but let it not be soft, rather somewhat firm. After this, having made it into balls, form it into cakes on a table with the roller. Then place one below and one above with the hash just between them, and close the edges, and having thrown the butter into the frying pan, and put the cakes into it, brown both sides of them.

No. 18.

HALWAE BADAM.

(Comfit of Almonds).

Take Almonds, 1 ser (2 lb.)
Loaf sugar, ¼ ser (½ lb.)
Butter, 4 dams (10½ drops).
Flour, ¼ ser (½ lb.)

Having broken the almonds, and taken the kernels and boiled them in hot water, peel them. Then having mixed them in flour, fry them. When the almonds and flour become browned, having separated them from the flour and cleaned them well in a (sieve), throw them into

a mortar and pound them. When they become like flour, having put the sugar into half a pao of water, prepare a syrup, and remove the impurities of it; and having taken the syrup in the two fingers, try it. When it has attained a degree of consistency, throw into it the pounded almonds and the butter, and mix them. If you wish it to be perfumed put in a little rose-water.

No. 19.

HALWAE ZARDAK.

Take Almonds, ¼ ser (½ lb.)
Loaf sugar, ½ ser (1 lb.)
Carrot, 6 ser (12 lb.)

Having peeled the carrot, boil it: when it becomes very soft, put it in a filter, and squeeze out the water, and having weighed whatever remains in the filter, take ½ a ser (1 lb.) and having made a syrup of the sugar put it on the fire, and clear away the scum and impurities. When it acquires something of a consistency, throw the said ½ ser (1 lb.) of carrot in the syrup. Throw in (the butter?) also. And when it attains a consistency, put into it the almonds, each cut into four pieces or whole. And if you wish it scented put in some saffron and rose-water.

No. 20.

TAMARIND PRESERVE.

Take raw Tamarind, ¼ ser (½ lb.)
Loaf sugar, ½ ser (1 lb.)
Lemon, 1 chittank (2 oz.)

Having removed the skin of the raw tamarind and extracted the seeds, take ¼ ser and make a syrup of the sugar in half a pao (4 oz.) of water, and remove its impurities. When it settles, throw in the tamarind and cook it, and when it acquires a consistency add lemon-juice, and take it off the fire and cool it; and keep it, and take it out and use it when required.

No. 21.

MANGO PICKLE.

Into a hundred mangoes deprived of the skin, put 1 pao (8 oz.) of salt, and keep them in a vessel. And having taken moist or raw ginger, cut down fine, mint also, and a little garlick likewise if it be agreeable to your taste, and having cut down a little of the mango piece meal, mixed with salt corresponding to it, put it into a dish, and having cleaned and dried the mangoes well through a filter so that no moisture may remain, then split them in the middle so that they may not come apart, and fill the centre of them with the said spices: then tie a raw thread over them, and throw them into

mint or vinegar, with some salt over them. When after three or four days the pickle becomes soft and mild, use it when required.

No. 22.

RICE MILK.

Take Milk, 1 ser (2 lb. avoir.)
Rice, ½ poa (4 oz.)
Loaf sugar, ¼ ser (½ lb.)

Having softened the rice in water, and put the milk into the pot, place it on the fire and boil it. After twenty-four minutes take the rice out of the water, dry it with the strainer and throw it into the milk and boil it. When the rice has become somewhat soft put in the sugar, and mix it with the ladle. Then put it into a fresh earthen vessel, cool it, and add rose-water, for the sake of the perfume, should it please your taste.

No. 23.

JAGHRÁT.

(*Milk thickened by boiling.*)

Having put 4 sers (8 lb.) of pure milk into a pot, boil it. When 2 sers remain, cool it; but let some of the milk remain warm. Then having taken a fresh earthen vessel washed clean, heat it a little on the fire; then having put the said milk in it, and dissolved in it

three dams (9 drops) of runnet, (or sour milk used to coagulate fresh milk,) mix it with that boiled milk which has been put aside. Having put it immediately into a vessel, close the mouth of it carefully and cover it up, and in the cold season protect it still more, and place some warm ashes under it, till it coagulates. If you like sweet curds, mix with the milk ¼ pao (2 oz.) of sugar in boiling it.

No. 24.

LEMON PICKLE.

Take Lemon, 10 sers (20 lb. avoir.)
Salt, 2 half sers (2 pounds.)
Ginger, 2 half sers (2 pounds.)

Take half the quantity of the lemons (i. e. five sers) cut into four parts, and put the salt and ginger into them; press out the juice of the other half (5 sers) and throw it in, and should there be a deficiency of juice, throw in that of another ser besides. Place the whole in the sun for forty days successively, and take it in at night.

No. 25.

CHATNEE.

Having removed the skins and seeds of ten sers (20lbs.) of mangoes, and broken them down very small, not removing the juice that may come out, take

Ginger, ½ pao (4 oz. 7 ds. avoir.)
Salt, according to taste.
Cloves, 1 dam (2½ drops.)
Black pepper, 1 ditto (2½ ditto.)
Nigella Indica, 1 ditto (2½ ditto.)
Red pepper (Cayenne) 1 ditto (2½ ditto.)
Dry coriander seeds (the kernels of them) 6 mashas (4 drams.)
Mace, 1 masha (10½ drops.)
Dry spear mint, 1 dam (2½ drops.)
Cinnamon, 1 dam (2½ drops.)

Having pounded and bruised these ingredients, and put in also ¼ ser (½lb.) of the juice of mint, keep it in the sun for the space of fifteen days. When the juice of the mint may have been dried up, put some mint juice into the *chatnee*, then keep it and use it when you please.

NOTE.

P. 21.

It may be found useful to compare this Receipt for making vegetable Curries with the ordinary receipt for making Curry followed in England, which is so simple that any one may reduce it to practice.

Receipt for making Indian Curry.

Take fowl, neck of mutton, rabbit, or veal, about 1lb.; cut it off the bones into small pieces; mix with it three or four onions cut small; add three or four potatoes with pepper and salt; also, if you please, a boiling apple minced down small. Dissolve the curry-powder (about two table-spoonfuls of it) in half a pint of water. Put ¼lb. of lard or butter into the stewpan; and when that is melted, put in all the above ingredients together and strew them over a slow fire, carefully stirring them all the time until the vegetables be entirely dissolved. When the curry is about half done put in two or three eggs, first boiled hard and chopped small. When the meat is sufficiently done, serve it up as hot as possible. Fowl or mutton curries are best.

Receipt for Boiling Rice.

Take half a pound of rice; clean it in salt and water; put it into two quarts of boiling water, and boil it briskly for about

twenty minutes; then strain it in a cullender, and shake it into a dish, but do not touch it with your fingers or a spoon. In India it is generally allowed to steam for about five minutes over the fire after the water has been poured off, in order to render it somewhat dry.

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